

THE BOOKE OF GENESIS, IN HEBREW BERESITH.

CHAP. I.

God createth beauen and earth, and al things therein; distinguishing and bevvtyfying the same; 26. last of al the sixth day he createth man: to vyhom he subiecteth al corporal things of this inferior vworld.

The first part.
Of the creatiō
of al things.

The Church
readeth this
booke in her
Office from
Septuagesima
til Passion Sun
day.

Also this first
chapter & be-
ginning of the
second on Ea-
ster Eue be-
fore Masse.

:: The firma-
ment is al the
space from the
earth to the
hieghst star-
res. the low-
est part diui-
deth betwene
the waters on
the earth and
the waters in
the ayer.

S. Aug. li. ii. de
Gen. ad lit. c. 4

:: Likewise
heauē is al the
space aboue
the earth. in
whose lowest



1 N["] THE beginning God created hea-
2 uen and earth. † And the earth was
voide & vacant, and darkenes was
vpon the face of the deapth: and["] the
3 Spirite of God moued ouer the wa-
4 ters. † And God said: Be light made.
And light was made. † And God
5 saw the light that it was good: & he
diuided the light from the darkenes. † And he called the
light, Day, and the darkenes, Night: and there was euening
6 & morning, that made one day. † God also said: Be :: a fir-
mament made amidst the waters: and let it diuide betwene
7 waters & waters. † And God made a firmament, and diui-
ded the waters, that were vnder the firmament, from those,
8 that were aboue the firmament. And it was so done. † And
God called the firmament, :: Heauen: and there was euening
9 & morning that made the second day. † God also said: Let
the waters that are vnder the heauen, be gathered together
into one place: and let the drie land appeare. And it was so
10 done. † And God called the drie land, Earth: and the gathe-
ring of waters together, he called Seas. And God sawe that
11 it was good. † And said: Let the earth shootforth grene
herbes, and such as may feede, & fruite trees yelding fruit
after his kinde, such as may haue feede in it selfe vpon the
12 earth. And it was so done. † And the earth brought forth

A

grene

Mat.

14, 15.

17, 24.

Psalms.

32, 6.

135, 5.

Eccli.

10, 1.

Heb. 11,

3.

Iob. 38.

Ier. 10,

13.

part are birdes
and waters, in
the higher
part starres.
the hieghcst is
the Empyrial
heauen. Esa.

66.

:: The lights
made the first
day, are dispo-
sed the fourth
day in their
proper cour-
ses for more
distinction of

times. S. Di-
onyf. ca. 4.

de diuin. nom.

S. Tho. p. 1.

q. 67. a. 4.

& q. 70. a. 2.

:: The Sūne &

Moone: for

though the

moone be the

least visible

starre except

Mercurie, yet

it geueth

more light on

the earth by

reason it is

nerer, and so

Moyfes spea-

keth accor-

ding to the

vulgar capaci-

tie and vse of

things. S. Aug.

li. 2. de Gen.

ad lit. ca. 16.

grene herbe, such as feedeth according to his kinde, & tree that beareth fruite, hauing seede eche one according to his kinde. And God saw that it was good. † And there was 13
euening & morning that made the third day. † Againe God 14
said: Be there lightes made in the firmament of heauen, to diuide the day & the night, and let them be :: for signes & seasons, and dayes and yeares: † to shine in the firmament of 15
heauen, & to giue light vpon the earth. And it was so done. † And God made "two :: great lights: a greater light, to go- 16
uerne the day: and a lesser light to gouerne the night: and starres. † And he set them in the firmament of heauen, to 17
shine vpon the earth. † and to gouerne the day & the night, 18
and to diuide the light & the darkenes. And God sawe that it was good. † And there was euening and morning 19
that made the fourth day. † God also said: Let the waters 20
bring forth creeping creature hauing life, and flying foule, ouer the earth vnder the firmament of heauen. † And God 21
created huge Whales, and al liuing & mouing creature, that the waters brought forth, according to eche sorte, & al foule according to their kinde. And God sawe that it was 22
good. † And he " blessed them saying: Increase and multi- 22
plic, and replenish the waters of the sea: and let the birds be multiplied vpon the earth. † And there was euening & 23
morning that made the fifth day. † God said moreouer: Let 24
the earth bring forth liuing creature, in his kind, cattle, & such as creepe, & beastes of the earth according to their kindes: and it was so done. † And God made the beastes of 25
the earth according to their kindes, and cattle, & al that crepeth on the earth in his kind.

And God saw that it was good, † and he said " Let vs make 26
Man to our image, & likenes: and let him haue dominion Col. 3,
ouer the fishes of the sea, and the fowles of the ayre, and the 10.
beastes, and the whole earth, and al creeping creature, that moueth vpon the earth. † And God created man, to his 27
owne image: to the image of God he created him, male & female he created them. † And God blessed them, and saith: 28
" Increase and multiplie, & replenish the earth, and subdew it, and rule ouer the fishes of the sea, and fowles of the ayre, & al liuing creatures, that moue vpon the earth. † And God 29
said: Behold I haue giuen you al maner of hearbe that seedeth vpon the earth, and al trees that haue in them selues
seede

Col. 3,
10.

Mat.
19, 4

30 see de of their owne kinde, to be your meate: † and to al
 beastes of the earth, and to euerie foule of the ayre, & to al
 that moue vpon the earth, and wherein there is life, that
 31 they may haue to feede vpon. And it was so done. † And
 God sawe al things that he had made, and :: they were very
 good. And there was euening & morning that made the
 sixt day.

:: Euerie crea-
 ture in nature
 is good, but al
 considered to-
 gether make
 the whole
 world perfect,
 most apt to
 mans vse and
 Gods glorie.
 S. Aug. li. i de
 Gen. cont.
 Manich. ca. 21.

A N N O T A T I O N S.

C H A P. I.

1. *In the beginnig.*] Holie Moyse telleth what was done in the beginning
 of the world, and so forward euen til his owne time, writing aboue two thou-
 sand and foure hundreth yeares after the beginning. Al which being incom-
 prehensible by humaine witte or discourse, he knew partly by Reuelations
 from God, for he had the gyft of Prophecie in most excellent sorte: partly by
 Traditions from his elders, who lerned of their fathers. For vntil that time the
 Church had only Traditions of such things, as were reueled to special men,
 wherby we see the great authoritie of Traditions, before there were Scrip-
 tures. And since Scriptures were written they are also necessarie, for three spe-
 cial reasons. First for that we are only assured by Tradition of the Church, that
 those bookes are in dede holie Scriptures, which are so accounted, and not by
 the Scripture it selfe, for that were to proue the same by the same, vntil we be
 assured of some part, that proueth some other partes. And this made S. Au-
 gustin to say plainly, that *he could not beleue the Gospel, except the Church told him
 which is the Gospel.* Secondly holie Scriptures being once knowen to be the
 word of God, and so of most eminent authoritie of al writings in the world,
 as S. Augustin S. Ierome, & al other Fathers agree, yet for the true vnderstan-
 ding of the same, both the Scripture it selfe, and the ancient Fathers remitte
 vs to the Church, namely to those in the Church, that are appointed by Gods
 ordinance, in the high place that he hath chosen. VWhich were the High Priests in
 the old Testament, as appeareth: Deut. 17. Mat. 23. Ioan. 11. And in the new
 Testament, S. Peter and his Successors for whom Christ prayed that his faith
 should not faile: and therefore commanded him to confirme his bretheren Luc.
 22. Thirdly for things not expressed in particular in holie Scripture, the Scrip-
 ture and Fathers do likewise remitte vs to Traditions, and to the iudgment
 and testimonie of the Church. Christ saying to his Apostles: *he that heareth you
 heareth me.* The Apostles doubted not to say: *It seemed good to the Holie Ghost and to
 vs.* And S. Paul willed the Thessalonians to hold the traditions, which they had
 lerned, whether it were by word, or by his Epistle.

The Church
 had only Tra-
 ditions & no
 Scripture
 aboue 2400.
 yeares.

Traditions
 necessarie for
 three causes.

1

2

Scripture of
 most eminent
 authoritie.

3

Scriptures
 hard.

cont.
 Epist.
 fund. c.
 3

Luc. 10,
 16.
 Act. 15,
 28.
 2. Thess.
 2.

Origen.
 super.
 Gen. c. 1.
 Aug. li.
 2. de
 Gen. cont.
 Manich.
 ca. 2.

1. *In the beginning God made heauen and earth.*] Al writers ancient and later
 find such difficulties in these first chapters, that some otherwise very lerned
 haue thought it not possible to vnderstand the same according to the proper
 and vsual signification of the wordes, as the letter may seme to sound, but ex-
 pound al allegorically, as that by the waters aboue the firmament should be
 vnderstood the blessed Angels, by the waters vnder the firmament wicked
 spirites, and the like. So did Origen and diuers that folow him therein. Yea
 S. Augustin in his bookes vpon Genesis against the Manichees, written

why Scrip-
tures are hard.

Three spiri-
tual senses
besides the
Literal.

Allegorical.
Moral.
Anagogical.

A figure of
Baptisme.

Christians
called fishes.

Light being
an accident
remayned
without sub-
iect, by the
iudgement
of some ler-
ned Fathers.

shortly after his conuersion, when he could not find as he desired a good and probable sense agreeable to the wordes, in their proper signification, expounded them mystically, but afterwards in his other bookes de Genesi ad literam, he gratefully acknowledgeth that God had geuen him further sight therein, and that now he supposed he could interpret al according to the proper signification of the wordes. yet so that he durst not nor would not addict himselfe to one sense, but that he was readie to imbrace an other, lest by sticking to his owne iudgement he might faile. So likewise S. Basil, S. Chrysostom, S. Ambrose, S. Ierome, S. Bede, and other greatest Doctors found & confessed great difficulties in these first chapters, which they with much studie endeouored to explicate. And therefore it is a wonder to see our Protestants & Puritans hold this Paradox, that Scriptures are easie to be vnderstood. VVheras both by testimonie of those that haue in deede studied & laboured in them, and by a litle due consideration, the cōtrarie is most euident. For whosoever wil looke into the holie Scriptures, shal find that some times in shew one place semeth contrarie to an other; some times the letter & phrase are obscure & ambiguous; some times the sentences vnperfect. Againe manie speeches are propheticall, manie parabolical, metaphorical, and vttered vnder other tropes and figures, and that in the literal sense. Moreover there are three spiritual senses besides the literal, very frequent in holie Scripture. Allegorical pertayning to Christ and the Church; Moral pertayning to maners; and Anagogical pertayning to the next life. As this word Ierusalem literally signifieth the head citie of Iewrie: Morally the soule of man: Allegorically the Church militant: and Anagogically the Church triumphant. And sometimes this (and the like of others) metaphorically in the literal sense signifieth the Church militant, and not the citie of Iewrie, as in the 12. chapter to the Hebrewes: and some times the Church triumphant, as in the 21. of the Apocalips.

2. *The spirite of God.*] In the Hebrew it is signified, that the Spirite of God was on the waters to make them fertile, for that fishes and birdes were to be procreated therof; the word is *merahepheth, incubabat, sate vpon*, to produce fruit (saith S. Ierom) from the waters, as a henne by her heate, produceth life in the egges. And the same S. Ierom, and before him Tertullian teach, that this was a figure of Baptisme, which consisteth of water and the Holie Ghost. For as water in the beginning of the world receiued a certain vital vertue of the Holie Ghost to produce liuing creatures: so also Baptisme receiueth vertue of the same Holie Ghost to procreate new men. VVherupon Tertullian calleth Christians fishes, because they are gotten from the waters, and thence haue their first spiritual life. *Let it not therefore seme strange (saith he) that in Baptisme VVaters geue life.*

16. *Two great lights, and starres.*] Here occurreth an other example of the hardnes of holie Scripture. For if the two great lights (to wit the Sunne & the Moone) and also the starres, vvere made the fourth day, and not before, as it may seme by the wordes in this place, then what was that light, and in what subiect was it, that was made the first day? S. Basil, S. Gregorie Nazianzen, Theodoret, and some others, writing vpon this place do thinke that the light, which was made the first day, remayned though an accident without his subiect til the fourth day. And albeit most other Doctors rather think that the substance of the Sunne & Moone, & of other planets and starres were created the first day, and the fourth day set in that order and course which now they kepe, with more distinction for signes and seasons, and dayes and yeares: yet it is clere that the foresaid ancient Doctors iudged it possible, that accidents may

remaine

lib. 1. c.
18. &
lib. 8. c. 2.

Basil. ho.
9. in Ge-
nes.

Chrysost.
epist. 44.

Amb. &
Beda in
examen.

Ieron. E-
pistol. ad

Eustoch.

Gen. 1. v.
3. & 14.

Exo. 20,
5. & 18,

7. 20.
Ioan. 8,
25.

Rom. 8.

Ieron. E-
pistol. 83.

ad Ocea.

Tert. de
Baptis.

remaine without their subiect. which a Sacramentarie wil be loath to grant, The accidents
lest it might be proued possible, as both these & al other Catholique Doctors of breade and
beleued and taught, that the accidents of bread and wine remaine in the blef- wine can re-
fed Sacrament of the Eucharist without their subiects. VVhich Protestants maine by
denie.

26. *Let vs make man to our Image.*] For better consideration of Gods bountie without their
towards vs, and stirring our selues to gratitude towards him, we may here subiectes.
note tenne prerogatiues bestowed on vs, by our Lord & maker in our creation Tenne prero-
aboue al other earthlie creatures. First, whereas God by an imperial word of gatiues of
commandment made other creatures, *Fiat lux, Fiat firmamentum: Be there light:* man in his
Be there a firmament: intending to make man, he procedeth familiarly, by way, creation.
as it were, of consultation, and as to his owne vse and seruice to make man 1. madelike
saying: *Let vs make man to our image and likenes,* that is to say, a reasonable creature to God.
with vnderstanding and free wil, which beastes haue not. Secondly, in this 2. The Myste-
worke God first insinuateth the high Mysterie of the B. Trinitie, or pluralitie rie of the B.
of Persons in one God (because man is to beleue the same) signifying the plura- Trinitie infi-
lirie of Persons by the wordes *Let vs make,* and *to our:* and the vnitie in substance, nuated in his
by the wordes *Image and likenes,* the first in the plural number, the later in the creation.
singular. Thirdly, other creatures were produced by the waters and earth, 3. produced
Let the waters bring forth (fishe and foule) *Let the earth bring forth* (grasse and by God him-
cattle, & other beastes) but God brought forth man, not by the earth, though selfe.
of the earth, nor by water, nor by heauen, nor by Angels, but by him selfe,
geuing him a reasonable soule, not sensual only as to beastes, and the same not
produced of anie creature, but created immediatly of nothing. Fourthly, God 4. placed in
gaue man Paradise a most pleasant place to dwel in. Fifthly, God gaue man do- paradise.
minion and imperial authoritie ouer all liuing creatures vnder heauen. Sixtly, 5. Lord of al
man was created in that innocencie of life, and integritie of al vertues, that his earthlie crea-
mind was wholly subiect to God, his sense to reason, his bodie to his spirite, tures.
and al other liuing creatures obedient to him: euen the terrible Lions, the 6. innocencie.
cruel Tigres, the huge Elephants, and the wildest birdes. Seuently, God 7. excellent
brought them al to man, as to do him homage, and to take their names of him. knowlege.
VVhich by his excellent knowledge he gaue them conformable to their na-
tures. Eightly, God gaue man in some sorte an immortal bodie, that if he had 8. powre to
kept Gods commandment, he had liued long and pleasantly in this world, and liue euer.
so should haue bene translated to eternal life without dying. Ninthly, God 9. gift of pro-
did not only adorne man withal natural knowledge, and supernatural ver- phecie.
tues, but also with the gift of prophecie. VVherby he knew that Eue was a
bone of his bones, and flesh of his flesh, though being a slepe he knew not when
she was made. Tenthly (which was the chiefe benefite of al) God conuersed 10. God con-
familiarly with man, and that in shape of man, which was a token of his uersed fami-
meruelous great loue to man, and a singular incitment of him to loue God. liarly with
Reade more, if you please, of the dignitie of man, and the benefites of God man.
towards him in his creation, in S. Bernard vpon the 99. Psalme. And vpon the
61. chapter of Esaie.

28. *Increase and multiplie.*] VVhether this be a commandment or no, at least Gods blessing
it is a blessing, for so the wordes before conuince, *God blessed them and said: In- alwayes effe-
crease and multiplie.* He said the same also to brute creatures, which are not ca- ctual.
pable of a precept, but by this were made fertile. VVherby we see that Gods
blessing alwayes worketh some real effect: as of fertilitie in this and other
places, of multiplication of the loaves and fishes, Ioan 6. And some real effect
Christs blessing must nedes worke also in the blessed Sacrament. Mat. 26.

¶ Which can be no other but changing bread and wine into his bodie & blood, seeing him selfe expressly sayeth: *This is my bodie. this is my blood.*

Not al men & women com-
manded to
marie.

And though Gods blessing in this place, be also a precept, yet it is not to al men for euer, but for the propagation of mankind, which being long since abundantly propagated, the obligation of the precept ceaseth the cause ceasing. So S. Cyprian, S. Ierome, S. Augustin, and other Fathers expound this place. And confirme the same by the text, for immediatly God signifying to what end he spoke, saith: *and replenish the earth.* ¶ Which benig replenished, Gods wilis therin fulfilled.

CHAP. II.

The worke of six dayes being finished, God rested the seuēth day & blessed it.

8. Then placing man in paradise (planted with bewtiful & swete trees, & watered with foure riuers) 16. cōmandet' him not to eate of the tree of knowledge of good & euil. 18. & formed a woman of a ribbe of Adam.

God createth
not new kin-
des of crea-
tures, yet stil
worketh. Io.
3, 17. conser-
uing & gouer-
ning al things
and createth
soules, grace,
and glorie of
the same kind
S. Aug. li. 4 de
Gen. ad lit.
c. 12.

∴ Mans soule
is immediatly
created by God
not produced
of other sub-
stance as the
soules of
beastes and
plants are.

∴ Vvwhether
this paradise
be now extant
is vncertayne,
though it be
certaine that
Enoch and
Elias are yet
liuing in
earth. S. Aug.
li. 2. cont. Pe-
lagi. c. 23. See
Perereus. li. 3.
q. 5. & li. 7.
q. vltima.

TH E heauens therfore & the earth were fully finished, 1
and al the furniture of them. † And the seuenth day 2
God ended his woorke which he had made: & ∴ rested" the
seuenth day, from al woorke that he had done. † And he 3
blessed the seuenth day and sanctified it: because in it he had
ceased from al his woorke which God created to make.

† These are the generations of heauen & earth, when 4
they were created in the day, when our Lord God made the
heauen, and the earth. † And euery plant of the filde, be- 5
fore it thot vp in the earth. And euerie herbe of the ground
before it sprang: for our Lord God had not rayned vpon the
earth: and man was not to til the earth: † But a spring rose 6
out of the earth, watering al the ouermost part of the earth.
† Our Lord God therfore formed man of the flyme of the 7
earth: and ∴ breathed into his face the breath of life, & man
became a liuing soule.

† And our Lord God had ∴ planted a Paradise of pleasure 8
from the beginning: wherin he placed man whom he had
formed. † And our Lord God brought forth of the ground 9
al manner of trees, fayre to behold: and pleasant to eate of:
the tree of life also in the middle of Paradise: and the tree of
knowledge of good & euil. † And a riuier issued out of the 10
place of pleasure to water Paradise, which from thence is di-
uided into four heades. † The name of the one is Phison: 11
that is it which compasseth al the land of Heuylath, where
gold groweth. † And the gold of that land is very good: 12
there

Exod.
20, 11.
Deut. 5,
14.
Heb. 4,
4.

I. Cor.
15, 45,

13 there is found bdelium, & the stone onyx. † And the name of the second riuer is Gehon: that is it which compasseth al
14 the land of Ethiopia. † And the name of the third riuer is Tygris: that same passeth along by the Assirians. And the fourth riuer, the same is Euphrates.

15 † Our Lord God therfore tooke man, & put him in the
16 Paradise of pleasure, to woorke, & keepe it. † And he commanded him saying: Of euerie tree of Paradise eate thou:
17 † But of the tree of knowledge of good & euil eate thou not. For in what day soeuer thou shalt eate of it, thou shalt
18 dye the death. † Our Lord God also said: It is not good for man to be alone: let vs make him a helpe like vnto him
19 selfe. † Our Lord God therfore hauing formed of clay al beastes of the earth, and foules of the ayre, brought them to Adam that he might see what to cal them: for al that Adam called any liuing creature, the same is his name.

20 † And Adam called al beastes by their names, and al foules of the ayre, and al cattel of the filde: but vnto Adam there
21 was not found an helper like him selfe. † Our Lord God therfore cast a dead sleepe vpon Adam: and when he was fast a sleepe, he tooke one of his ribbes, & filled vp flesh
22 for it. † And our Lord God: built the ribbe which he tooke of Adam into a woman: and brought her to Adam.
23 † And Adam said: This now, is bone of my bones, and flesh of my flesh: she shal be called woman, because she was taken
24 out of man. † Wherfore man shal leaue his father & mother, & shal cleaue to his wife, & they shal be: two in one
25 flesh. † And they were both naked; to wit Adam & his wife: and were not ashamed.

:: As we say brick is made of earth, and a house is built of bricke: so Adam was made of earth and Eue built of a ribbe of Adam. And that of one ribbe, as if God should build a house of one bricke, or as in dede he fedde. 500. men with fise loaves. Chris. ho. 15. S. Aug. Tract. 24. in Ioan. S. Tho. p. 1. q. 92. a. 3. :: Not three, nor foure, nor more. for then two were changed to another number. S. Ier. li. 1. cont. Ioui.

A N N O T A T I O N S.

C H A P. II.

1. The seventh day.] Al creatures benig made in their kindes in six dayes, complete and perfect, God not neding (as men often do in their workes) to perfect, polish, or amend the same, rested the seventh day: and therfore the natural perfection of Gods workes is attributed to the seventh day, and the supernatural perfecting of men in eternal life, after the Resurrection, is attributed to the eight day. as S. Augustin and other fathers teach. And for this cause God blessed and sanctified the seventh day. and after we haue in the Decalogue, or tenne commandments, that this day al should rest and abstaine from workes, yea and kepe it festiual, occupying them selues in spiritual exercises seruice and special worshipec of God, as the Iewes did euen til Christs, and his

Observation of holie dayes by Gods institution.

Apoles

Mat.
19, 5.
Mar.
10, 7.
1. Cor. 6
16.
Eph. 5,
31.

in Psa.
6. 11.

Observatiō of
festiual dayes
is religious,
not Iudaical,
nor heath-
nish.

Honour of
Sainctes is to
the greater
honour of
Christ.

VVhy a parti-
cular positive
law besides
the general la-
wes of God &
nature, was
geuen to man.
first reason.

2. reason.

The sinne of
disobedience.

Ioyned with
damage to
him that diso-
beyeth.

Ioyned with
damage of
him that for-
biddeth.

Apostles time, praying and hearing the word of God read and expounded in the Sabbath day. VVherby we see that distinction of dayes pertayneth to Religion, the people of God thus observing the Sabbath in memorie of the Creation, & diuers other feastes in memorie of other benefites. And we now kepe the Sunday holie, in memorie of Christs Resurrection, and other feastes in grateful remembrance of other Mysteries of Christs Natiuitie, the coming of the Holie Ghost, and the like. Yea also feastes of his blessed Mother, and other Sainctes, for the benefites receiued from Christ by them, and for more honour to Christ in them. So this Catholique obseruation of feastes is neither Iudaical (which also in the law was good but now is abrogated) nor heath-nish, for we honour not Iupiter, nor Iuno, nor anie false god or goddesse, but our Lord God Creator & Redemer, & for his sake, his best seruants. VVherof see the Annotations in the English new Testament. 4. chap. to the Galathians. VVhereto we here only adde these wordes of S. Basil. VVhich may serue for a general answer to the most common obiection. *Honor seruorum redundat in communem Dominum. The honour of the seruantes redoundeth to the common Lord, or Maister.* So, saith he, the honour of Sainctes is the honour of Christ their Lord and ours.

17. *Of the tree of knowledge.* Besides the law of nature, by which Man was bound to direct al his actions according to the rule of reason; and besides the supernatural diuine law, by which he was bound to beleue, and trust in God, and to loue him aboue al things, hauing receiued the giftes of faith, hope, and charitie: God gaue him an other particular law, that *he should not eate of the tree of knowledge of good and euil.* And that for two special reasons, which S. Augustin noteth vpon this place. First, that God might declare him selfe to be Lord of man. VVhich was absolutely necessarie for man, and nothing at al profitable to God, who nedeth not our seruice, but we without his dominion should vtterly fal to nothing. *Nec enim ipso non creante, &c. For he not creating vs, neither could vve haue bene, nor he not conseruing vs, could vve remayne, nor he not gouerning vs, could vve liue rightly. VVherfore he onlie is our true Lord; vvhom not for his, but for our owne profite and saluation vve serue.* The other reason was, that God might geue man matter wherein to exercise the vertue of obedience, and to shew him selfe a subiect of God. VVhich could not be so properly and effectually declared by keeping other lawes, nor the enormitie of disobedience appeare so euidently, as by fulfilling of Gods wil commanding him, or by doing his owne wil, moued to the contrarie, in a thing of it selfe indifferent, & only made vnlawful, because it was forbid. But let vs heare S. Augustins owne wordes. *Nec potuit melius aut diligentius comendari quantum malum sit sola inobedientia, &c.* Neither could it (saith this great Doctor) be better, nor more exactly signified how bad a thing sole disobedience is, then where a man became guiltie of iniquitie, because he touched that thing contrarie to prohibition, which if he, not forbidden, had touched, he had not sinned at al. For he that saith, for example sake, Touch not this herbe, supposing it is poyseful, and doth forwarne one of death, if he touch it, death assuredly falleth on the contemner of the precept: yea though no man had prohibited, and he had touched, for he should dye because the same thing bereueth him of health and life, whether it had benne forbidden him or no. Also when one forbiddeth that thing to be touched, which would not in dede preiudice him that toucheth, but him that forbiddeth, as if one take an others money, being forbid by him, whose the money is, it is a sinne in him that is forbidden, because it is iniurie to him that forbiddeth. But when that thing is touched which neither should hurt him that

Homil.
in 40.
Marty-
res.

lib. 8. de
Gen. ad
lit. c. 11.
Psal. 15.

„ that toucheth, nor any other, if it were not forbid, wherefore is it prohibited,
 „ but that the proper goodnes of obedience, and the euil of disobedience might
 appeare? Thus S. Augustin sheweth, that disobedience is a sinne, because it is
 against a precept, though otherwise the thing that is done were not euil. And
 amongst other good notes, teacheth that true obedience inquireth not, where-
 fore a thing is commanded, but leauing that to the Superior, promptly doth
 that is appointed.

True obedi-
 ence is blind
 and prompt.

17. *Of the tree eate thou not.*] This example of our first parents transgres-
 sion sheweth, how friuolous an answer it is to say; that breaking of comman-
 ded fastes, or eating meates forbidden can not hurt vs, the meate being good
 and holosome: for so the fruite of the tree was good, and should haue hurt no
 man, if it had not benne forbidden. Euen so al meates of their owne nature are
 good, yet the precept of fasting (foretold by our Sauour in general, and deter-
 mined by his Church in particular) and so of anie other like law, though it
 be in things otherwise indifferent, proceeding from lawful Superiors, bin-
 deth the subiects in conscience. And the transgression is properly disobedi-
 ence, what other sinne soeuer may also be mixed therewith.

Not meate,
 but the diso-
 bedience hur-
 teth him that
 transgresseth
 the precept of
 abstinence.

Lawes in
 things indif-
 ferent bind in
 conscience.

17. *Thou shalt dye the death.*] Against the new doctrine, denying that after
 sinne is remitted, anie temporal punishment remaineth for the same, this
 place declareth that death (whereof God forewarned Adam, if he should eate of
 the fruite forbidden) remained due, and was at last inflicted vpon him, for his
 sinne, which was presently remitted vpon his repentance.

Temporal pu-
 nishment due
 after sinne is
 remitted.

Againe for somuch as we are al subiect to death, it proueth that we were al
 guiltie of this sinne, by which death came vpon al men, as S. Paul teacheth. Els
 God should punish vs without our fault, which is vnpossible that his goodnes
 should do. Especially it appeareth in infants, who dying before they come to
 vse of reason, can neuer comit other sinne. for though they were circumcised,
 or had Sacrifice offered, or other remedie vsed for them before Christ, or bap-
 tised since Christ: yet they suffer (as S. Augustin noteth) both death and manie
 other penalties, of sickenes, cold, heate, hunger, and the like, which can nei-
 ther be to them matter of merite (as to others it may be) nor profite them for
 auoiding of other sinnes, seing they dye in their infancie. Yea moreouer if they
 dyed without circumcisiō, or other remedie of those former times, their soules
 perished from their people; and now without Baptisme can neuer enter into
 the kingdome of heauen, which could not stand with Gods iustice, if they were
 not guiltie of sinne.

Death due to
 al for Origi-
 nal sinne.

Yea to infants
 who haue no
 other sinne.

Also other pe-
 nalties infli-
 cted vpon in-
 fants.

CHAP. III.

*By the craft of the Diuel speaking in a serpent, our first parents transgressed
 Gods commandment. 7. who being ashamed vould hide them selues. 9
 but are reprovved by God. 14. and besides other particular punishments
 (yet with promise of a Redemer) are cast out of Paradise.*

The second
 part. Of the
 fal of man,
 and propaga-
 tion of man
 and of sinne.

B V T :: the serpent also was more subtile then al the beasts
 of the earth, which our Lord God had made. Which
 said to the woman: " Why hath God commanded you, that

:: Serpents most
 craftie to e-
 scape harme,

B

you

when they
hurt men: so
is the diuel.

you should not eate of euerie tree of Paradise? † To whom 2
the woman answered: Of the fruite of the trees that are
in paradise, we doe eate: † but of the fruite of the tree 3
which is in the middes of paradise, God hath commanded vs
that we should not eate: and that we should not touch it,
lest perhapes we die. † And the serpent said to the woman: 4
No you shal not dye the death. † For God doth know that in 5

2. Cor.
11. 3.

After sinne
they were a-
shamed, not
before S. Chris.

† The woman therefore sawe that the tree was good to 6
eate, and fayre to the eyes, and delectable to behold: and
she tooke of the fruite therof, and did eate, and gaue to her
husband, who did eate. † And the eyes of them both were 7
opened: and when they: perceiued themselues to be naked,
they sowed together leaues of a figge tree, and made them-
selues aprons.

Eccel. 25.
1. Tim.
2. 14.

Al this curse
pertaineth to
the diuel that
spake in the
serpēt. S. Aug.
l. 2. de Gen. ad
lit. cap. 36. S.
Bedain hunc
locum.

† And hearing the voice of our Lord God walking in 8
paradise at the after none ayre: Adam hid himselfe and so
did his wife from the face of our Lord God, amidst the
trees of paradise. † And our Lord God called Adam, and 9
said to him: Where art thou? † Who said: I heard thy voice 10
in paradise: and I feared, because I was naked, and I hid me.

Earthlie or
worldlie and
carnal men S.
Greg. in Psal.
100.

† To whom he said: And who hath told thee that thou 11
wast naked, but that thou hast eaten of the tree, whereof
I commanded thee that thou shouldest not eate? † And 12
Adam said: The woman, which thou gauest me to be my
fellow companion, gaue me of the tree, and I did eate.

Though
good men re-
sist tentations
at the first as-
saults, and so
bruiſe the ser-
pēt's head, yet
he eduoareth
still to deceiue
especially in
the end of
mans life, sig-
nified by the
heelee. S. Gre.
in cap. 1. Iob.

† And our Lord God said to the woman: Why hast thou 13
done this? who answered: The serpent deceiued me, & I
did eate. † And our Lord God said to the serpent: Because 14
thou hast done this thing, :: accursed art thou among al
cattle, & beasts of the earth: vpon thy brest shalt thou goe,
& :: earth shalt thou eate al the dayes of thy life. † I wil put 15
enmyties betwen thee & the woman, and thy seed and
the seed of her: " she shal bruiſe thy head in peeces, & thou
shalt lye in waite: of her heele. † To the woman also he said: 16
I wil multiplie thy trauailes, and thy child bearinges: in tra-
uaile shalt thou bring forth children, and thou shalt be vn-
der thy husbands power, and he shal haue dominion ouer
thee. † And to Adam he said: Because thou hast heard the 17
voice of thy wife, and hast eaten of the tree, whereof I co-
manded

1. Cor. 14.

manded thee, that thou shouldest not eate, cursed is the
 earth in thy woorke: with :: much toying shalt thou eate
 18 thereof al the dayes of thy life. † Thornes and thyistles shal it
 bring forth to thee, & thou shalt eate the herbes of the
 19 earth. † In the sweate of thy face shalt thou eate bread, til
 thou returne to earth, of which thou wast taken: because
 "dust thou art, and into dust thou shalt returne.
 20 † And Adam called the name of his wife, Eue: for be-
 21 cause :: she was mother of al the liuing. † Our Lord God also
 made for Adam and his wife garments of skynnes, and clo-
 22 thed them. † And said: Loe Adam is become as it were one
 of vs, knowing good & euil: now therefore "lest perhapes
 he reach forth his hand, and take also of the tree of life, &
 23 eate, and liue for euer. † And our Lord God sent him out of
 the paradise of pleasure, to worke the earth of which he was
 24 taken. † And he cast out Adam: and "placed before the pa-
 radise of pleasure Cherubins, & a flaming, and a turning
 sworde, for to keepe the way of the tree of life.

Al men tra-
 uel one way or
 other: & such
 as suffer wiles
 to ouergrowe
 (in their soules)
 shal after this
 life either su-
 staine the fyre
 of Purgatorie
 or eternal
 paine. S. Aug.
 li. 2. c. 20. de
 Gen. cō. Man.
 :: She was mo-
 ther rather of
 al the dying:
 but in figure
 of our B. Lady
 who is mother
 of Christ, life
 it selfe, she is
 called mother
 of the liuing.
 S. Epiph. her.
 78.

ANNOTATIONS.

CHAP. III

¶ Why bath God? [Here we may see how sinne came first amongst men. For Sinne entred
 the diuel enuying mā's happie state tempted Eue the weaker person, beginning among men
 with a question, therby to allure her into conference, and by such a question by the enuie
 as might bring her into suspition of Gods affection towards man, saying: & craft of the
 ¶ Why bath God commanded you, that you should not eate of euerie tree of paradise? infi-
 diuel, man cō-
 nuating by these words, and withal internally suggesting, that God dealt hard-
 senting to his
 ly with them, abridging their libertie without cause. And when he had got
 suggestions.
 so much of her, that she was displeased with the precept, which she shewed by Eue first sin-
 adding of her owne (to make it seme more greuous) that they were forbidden ed in thought,
 to touch the tree: and againe by reporting the punishment as doubtful, saying: then in words
 lest perhaps v're dye, then the tempter auouched boldly, and falsly, that they last in deedes.
 should not dye, and charged God to be enuious of the benefite they should get
 by eating of that tree, saying their eyes should be opened, and they should be as Goddes,
 knowing good and euil. Vpon which perswasion, and liking also she had to the
 fruite, she did take and eate, and perswaded Adam also to eate. And forth-
 with they saw that they would not haue seene, knew euil which they had better
 not to haue knowen, were ashamed, and endeouored to couer, and hide them
 selues. Euen thus the diuel dealeth with men euer since, assaulting the weaker
 persons, and weaker part, as the flesh and sensualitie, and by them setteth vpon
 the stronger and superior part, to get consent of freewil, without which there
 is no sinne. According to that famous saying of S. Augustin: *Pecatum adeo est*
voluntarium, vt nullo modo sit peccatum, si non voluntarium. Sinne is so voluntarie, that
 it can be without
 freewil.

Bad sequels of
 sinne.

No sinne can
 be without
 freewil.

Concupiscēce *in no wise it can be sinne, if it be not voluntarie.* wherfore it was no sinne in Eue to no sinne, but be tempted by the serpent, which she could not auoide, nor in Adam to be tempted by Eue, but they sinned when they consented to the euil suggestions. And the effect, and occasion of sinne. now in the regenerate, though concupiscence remaine, which is the effect of sinne past, & occasion of sinne in those that yeld againe to tētatōns, yet is it not sinne, but punishment of sinne, and matter of exercise in the iust, and if we resist, of merite: and therfore S. Paul exhorteth vs, *to vvalle in the spirite, and the lusts of the flesh vve shal not accomplish.* And in an other place sheweth, *that he which fighteth lawfully, shal be crowned.*

The Latin text defended against Kemnissius and other Protestants. 15. *sheshal bruisse*] Protestants wil not admitte this reading, *ipsa conteret*, she shal bruisse, lest our Blessed Ladie should be said anie way to bruisse the serpents head. And Kemnissius amongst others saith, that al ancient Fathers read, *ipsum*, not, *ipsa*. But he is conuincēd of lying by Claudius Marius Victor. lib. 1. in Gen. Alcimus Auitus lib. 3. *carm. c. 6.* S. Chrysostom hom. 17. in Genes. S. Ambrose lib. de fuga seculi cap. 7. S. Augustin lib. 2. de Gen. si contra Manichaeos, cap. 18 & lib. 11. de Genesi ad literam cap. 26. S. Gregorie lib. 1. Moralium cap. 38. And after them S. Bede, Eucherius, Rabanus, Rupertus, Strabus, and Lira vpon this place, S. Bernard ser. 2. *super Misus est.* And manie others, who read *ipsa* as the Latin text now hath.

Both readings yeld the same sense. But whether we read, *she shal bruisse*, or, *her fede*, that is her sonne Christ, shal bruisse the serpents head, we attribute no more, nor no lesse to Christ, nor to our Ladie by the one reading, then by the other: for by the text, *I vval put enmities betvven thee and the woman, betvven thy seede, and her seede.* It is clere, that this enmitie and battle pertained to the woman and her seede on the one partie, and to this diuel, that spake by the serpent, and al the wicked, on the other partie, and that the victorie should happen to mankind. VWhich being captiue by Adams sinne, occasioned by a woman, should be redeemed, both sexes, though in farre different sorte, concurring therto. And so it is most true, that Christ by his owne proper powre, and his blessed mother by her most immediate cooperating to his Incarnation (and consequently to other Misteries) did bruisse the serpents head, breake and vanquish his powre. * As manie ancient Fathers do excellently discourse: namely S. Bernard, writing vpon these wordes in the Apocalips. cap. 12. *A great signe appeared in heauen, a woman clothed vwith the sunne:* Albeit (saith he) by one man and one woman we were greatly damaged: yet (God be thanked) by one man and one woman al losses are repaired, and that not without great increase of graces. For the benefite doth farre excede the losse. Our merciful father geuing vs for a terrestrial Adam Christ our Redemer, & for old Eue Gods owne mother. Moreover as the same S. Bernard sheweth, this blessed Virgin in singular sorte bruised the serpents head, in that she quite vanquished al maner suggestions of the wicked serpēt, neuer yelding to, nor taking delight in anie euil moued by him.

As Adam was the cause, and Eue an occasion of mans captiuitie: so Christ is the true cause and his mother an occasion of our restauration.

Our B. Ladie resisted al euil suggestions.

The ceremonie of ashes, on Ashwensday.

Gods prouidence concurring, and his omnipotencie which nothing can resist, yet he produceth good

S. Aug. lib. 1. de nupt. & con. c. 23. Gal. 5. 2. Tim. 2.

* S. Irenaeus li 3. c. 33. & lib. 5. circa med. S. Epiph. Her. 78. S. Ieron. ep 22. ad Eustoch. S. Aug. (or S. Fulgent) ser. 18 de Sanctis. de fide & symb. de Agone Christiano. Ser. 2. super Misus est.

Iob 42. Esai. 58. Ierem. 6. Ione. 3. Mat. 11.

de grat. good, and either auoideth or disposeth of euil which he suffereth, by ordinarie reth with
 & liber. meanes, as appeareth Act. 27, v. 31. and that because man hath freewil, with mans free wil.
 arb. c. 6. which God concurrereth, & destroyeth not nor forceth. as S. Augustin teacheth.
 de cor- 24. Placed Cherubins } Man being cast out of paradise, the same is defended Paradise defen-
 rept. & with duple gard. with Angels, that are watchful, wise, and potent; and with fire ded by Angels
 grat. ad and sword, most terrible armour to man. wherby againe we see, that God and by fire &
 art. falso vsesh ordinarie meanes in his prouidence, as the ministrie of Angels & humane sworde.
 impos. terror, and would neither destroy the tree, nor depriue it of the vertue to pro- God destroy-
 long life, nor bereue man of freewil, by which he might desire to returne: eth not nature
 but conseruing nature in al creatures, preuenteth inconueniences otherwise.
 s. Aug. These Angels also hinder the diuel, that he can not enter paradise, lest he Good Angels
 lib 11. de should take of the fruite of the tree, and geue it to men to prolong their hinder diuels
 Gen. ad lines, and therby draw them to his seruice. of their de-
 lib. c. 40. fires.

CHAP. IIII.

*Wicked Cain killeth holie Abel. 9. whose bloud cryeth for reuenge. 11.
 Cain a cursed vacabond, 17. hath much issue. 25. Adam also hath Seth,
 and Seth Enos.*

1 **A**N D Adam knewe Eue his wife: who conceiued and
 2 brought forth Cain, saying: I haue gotten a man
 3 through God. † And againe she brought forth his brother
 4 Abel. And Abel was a shepehard, & Cain a husbandman.
 5 † And it befel after manie dayes that Cain " offred of the
 6 frutes of the earth giftes to our Lord. † Abel also :: offred
 7 of the first begotten of his flocke, and of their fat: and our
 8 Lord " had respect to Abel, & to his giftes. † But to Cain, that was
 9 and to his giftes he had not respect: & Cain was exceeding flaine from
 10 angrie, and his countenance abated. † And our Lord said the beginning
 11 to him: Why art thou angrie? and why is thy countenance of the world.
 12 fallen? † If thou doe wel, " shalt thou not receiue againe: Apoc. 13, v. 8.
 but if thou doest il, shal not thy sinne forthwith be present
 at the dore? but the lust therof shal be " vnder thee, and
 thou shalt haue dominion ouer it.
 13 † And Caine said to Abel his brother: Let vs goe forth a-
 14 broad. And when they were in the filde, Caine rose vp against
 15 his brother Abel, and slewe him. † And our Lord said to
 16 Cain: Where is Abel thy brother? Who answered: I know
 17 not: am I my brothers keper? † And he said to him: What :: VVilful
 18 hast thou done? :: the voice of thy brothers bloud crieth to murder is
 19 me out of the earth. † Now therefore cursed shalt thou be one of the
 20 vpon the earth, which hath opened her mouth, & receiued finnes that
 21 the bloud of thy brother at thy hand. † When thou shalt til crie to God
 22 for reuenge.

it, it shall not yield to thee her fruite: a roag and vagabound shalt thou be vpon the earth. † And Cain said to our Lord: 13
Myne iniquitie is greater, then that I may deserue pardon.
† Loe thou doest cast me out this day from the face of the 14
earth, and from thy face shall I be hid, and I shall be a vaga-
bound & fugitiue on the earth: euerie one therefore that findeth me, shall kil me. † And our Lord said to him: No, it shall 15
not so be: but whosoever shall kil Cain, shall be punished seven-
uen fould. And our Lord put a marke on Cain, that who-
soever found him should not kil him.

† And " Cain went forth from the face of our Lord, and 16
dwelt as a fugitiue on the earth at the east side of Eden.

† And Cain knewe his wife, who conceived, and brought 17
forth Enoch: And he built a citie, & called the name ther-
of by the name of his sonne, Enoch. † Moreouer Enoch be 18

gat Irad, and Irad begat Mauiael, and Mauiael begat Ma-
thufael, and Mathufael begat Lamech. † Who tooke: two 19

wiues, the name of the one was Ada, and the name of the
other Sella. † And Ada brought forth Iabel, who was the 20
father of them that dwel in tents, and of heardsmen. † And 21

his brothers name was Iubal: he was the father of them that
sing on harpe & organes. † Sella also brought forth Tubal- 22

cain, who was a hammerer & worker in al worke of brasfe
& iron. And the sister of Tubalcain was Noema. † And La- 23

mech said to his wiues Ada and Sella: Heare my voice ye
wiues of Lamech, harken to my talke: for " I haue slaine a mā
to the wounding of my selfe, and a stripeling to mine owne 24

drie blowe brewsing. † Seuenfould vengeance shall be ta-
ken of Cain: but of Lamech seuentie times seuen fould. 25

† Adam also knewe his wife again: and she brought forth a
sonne, and called his name Seth, saying: God hath giuen me
other seede for Abel, whom Cain slewe. † But to Seth also 26

was borne a sonne, whom he called Enos, this man " began
to inuocate the name of our Lord.

was borne a sonne, whom he called Enos, this man " began
to inuocate the name of our Lord.

was borne a sonne, whom he called Enos, this man " began
to inuocate the name of our Lord.

By the in-
crease of A-
brahams seede
(by the line
onlie of Isaac
and Iacob, be-
sides the issues
of Ismael and
Esau) in litle
more then
400. yeares to
about six hun-
dred thou-
sand men able
to beare armes
(Num. i.) it
appeareth
that Caines
progenie in as
manie yeares
might suffice
to people a
citie, yea a
whole coun-
trie. S. Aug. l. 15
ciuit. c. 8.
:: This La-
mech of Cains
issue, is the
first that is no-
ted in Scrip-
ture, to haue
taken two
wiues.

ANNOTATIONS.

CHAP. IIII

3. Offered giftes] Either God him selfe taught Adam, and he his children,
or els they knew by instinct of nature, that Sacrifice must be offered to God,
to acknowledge therby his supreme dominion ouer man, and mans due sub-
jection

Lib. 10.
de ciuit.
c. 5.
Leuit. 1.
Dan 12.
Mal. 1.
Luc. 12.

Lib. 10.
ciuit.
cap. 4.
Aristot.
li. 2. Me-
taphis.
Ethic. 9.
Polit. 7.
c. 8.

Jo. 3. 9.
4.
Quest.
Hebraic.
Lib. 15.
ciuit. c. 7.
Mala. 1.
Hebr. 11.
Leuit. 9.
Iudic. 6.

2. Par. 7.
3. Reg.
18.
2 Mac. 1.

Mat. 16.
Rom. 2.

Bible
1579.

Lib. 15. c.
7. ciuit.

iection to his diuine Maiestie. And that not only in internal affection, which (as S. Augustin, and al Catholique Doctor teach) is principally required, but also in external things, because we consist of bodie, and not only of soule, and haue, by Gods goodnes, the vse of corporal things. As here we see example in the law of nature: and the same was ordained by written precept in the law of Moyses: the Prophetes also foretold, that external Sacrifice should be offered in the law of grace, and new Testament, to wit, the same which Christ instituted, and left in his Church, to continew to the end of the world. Moreouer this homage of offering Sacrifice is so peculiar to God only, that albeit manie other exterior rites and seruices are vsed both to God & men, as to be bare head, to bowe, to kneele, & the like before them, either of great humilitie (saith S. Augustin) or of pestiferous flatterie, to such as are *homines colendi, venerandi, si autem eis multum addatur, & adorandi: men to be worshipped, reuerenced and if much be geuen them, adored* (for this terme of adoring is also applied to men in holie Scriptures Gen. 23. v. 7. 27. v. 29.) yet Sacrifice is due to God only, and to no creature how excellent so euer. In so much (saith the same Doctor) that as al nations founde it necessarie to offer Sacrifice, so none durst sacrifice to anie *nisi ei, quem Deum aut scuit, aut putauit, aut finxit: but to him whom they either knew, or thought, or fained to be God.*

4. Had respect to Abel [Both Cain and Abel did wel in offering external Sacrifice, but they differed much in sinceritie and maner of choosung or diuiding their oblations, touching Gods part and their owne, as S. Iustinus Martyr, S. Hierom, S. Augustin and others teach. For Abel offered of the best things, of the first begotten of his flock, and of their fatte. And therefore God respected and approued it. But to Cain and to his giftes he had not respect, because he wanted sincere deuotiō. VVhich difference of Gods acceptance appeared doubtles, as S. Hierom and S. Augustin supposed, by some external signe, otherwise Cain had not vnderstood it. Most like it was by fire sent from God, which inflamed and consumed Abels Sacrifice, & not Cains. As we read of diuers other Sacrifices in holie Scriptures.

7. *Shalt thou not receiue:*] Reward of good workes, and punishment of euil are clerly proued by this place. God saying to Cain: *If thou doest wel, shalt thou not receiue againe?* what els but wel for wel doing? as Abel receiued consolation of his Sacrifice wel offered. *but if thou doest il, shal not thy sinne be present forthwith at the dore?* afflicting thy conscience, and not suffering thy mind to be in quiet, for remorse of thy wicked fact, and feare of iust iudgement. For hence it came that Cains countenance fel, and his stomack boyled with angre: punishment so beginning euen in this life, & much more in the next world our Sauerour wil render (as him selfe saith) to euery man according to his workes: which the Apostle expresseth more distinctly, *eternal life, or wrath & indignation.*

7. *Vnder thee* [This Text so plainly sheweth freewil in man, also after his falle, that the English Protestants to auoid so clere a truth, for these wordes, *thelust thereof* (to wit of sinne) *shal be vnder thee, and thou shalt haue dominion ouer it,* corruptly translate in some of their Bibles thus: *Vnto thee his desire shal be subiect, and thou shalt rule ouer him.* As if God had said, that Abel should be vnder Cain. As the phantastical Manichees peruered the sense, whose absurditie S. Augustin controlleth maintayning the true construction of the wordes, *Tu dominaberis illius; nunquid fratris? absit. Cuius igitur nisi peccati? Thou shalt rule ouer: VVhat, ouer thy brother? Not so. Ouer vwhat then but sinne?* In other English Editions, namely in the last, which we suppose they wil stand to, it is better, but yet obscure thus, *Vnto thee shal be the desire thereof, and thou shalt haue rule of it.*

External Sa-
crifice due to
God in euerie
Law.

Sacrifice due
to God onlie,
and to no cre-
ature.

Abels Sacri-
fice declared
acceptable, &
not Cains, by
some external
signe.

Reward and
punishment
according to
our workes.

Freewil in mā
also after his
falle.

Heretical tras-
lation.

The Hebrew
also & Greeke
text proue
freewil in
Cain.

Freewil testifi-
ed by antiqui-
tie, vniuersa-
litie, and con-
sent of lerned
& reasonable
persons.
Luther abhor-
red the name
of freewil.

Caluin also
misliketh the
word freewil.

VWhere is ne-
cessitie there
is nether re-
ward nor pu-
nishment due.

Going forth
of the Church
a marke of
Heretikes.

Scripture hard

Let vs therefore examine the sense, and if S. Hierome, the great scripture Do-
ctor did rightly vnderstand it, God did speake to this effect to Cain: *Because thou*
hast freewil, I vvarne thee, that sinne haue not dominion ouer thee, but thou ouer sinne.
The Hebrew hath thus: *ad te appetitus eius, et tu dominaberis in eum, or, ei.* Vnto
thee the appetite therof, and thou shalt rule ouer it. Thargum Hierosolomitani
concludeth Gods speach to Cain thus: *Into thy hand I haue geuen powre of thy con-*
cupiscence, and haue thou dominion therof: vvhether thou wilt to good or to euil. The
Greke hath thus: *To thee is the conuersion therof, and thou shalt beare rule ouer it:* to
wit, appetite, lust, concupiscence is vnder thy wil. Finally, al antiquitie vniuer-
salitie and vniforme consent of Christian Doctois, and other lerned Philoso-
phers, and reasonable men hold it for certaine and an euident truth, that man
yea a sinner hath freewil. Yet Luther, the father of Protestants, so abhorred this
truth, that he could not abide the very word, nor voutsafe (when he writ
against it) to title his beastlie booke, *Contra liberum arbitrium, Against freewil:*
but, *De seruo arbitrio. Of seruil arbitrement.* And denieth that man is in anywise
free to choose, to resolue, or determine, but in al things seruil, tyed, constrain-
ned, and compelled to whatsoeuer he doth, saith, or thincketh. Further, that
man in al his actiōs is like to a hackney, that is, forced to goe whither the rider
wil haue him. And knowing the whole world aganst him, shameth not to con-
fesse, that he setteth them al at naught in respect of him selfe, concluding thus:
I haue not (saith he) conferred vwith anie in this booke, but I haue affirmed, and I do
affirme. Neither wil I that anie man iudge hereof, but I counsaile al to obey, or yeelde to my
opinion. Caluin also for his part, conspireth in this heresie with Luther, but
more faintly rather wisheth, then imagineth that men be so madde as to flee
from the name of freewil. I (saith Caluin) *neither my selfe would vse this word,*
and would wish others, if they as me counsaile, to abstaine from it. But we wil be
bold to oppose S. Hieromes reason against Luther, Caluin, al Manichees, and
others that denie freewil. *God made vs (saith he) vwith freewil, neither are vve*
drawen by necessitie to vertues nor to vices; otherwise vwhere is necessitie, there is neither
damnation nor crowne.

16. *Cain went forth*] It is a marke of Heretikes to make breach, and goe
forth of the Church. And commonly it cometh of enuie. *Some runne into heresies*
and schismes (saith S. Cyprian) vwhen they enuie Bishops, vvhilest one either complai-
neth that him selfe was not rather ordained, or disdaineth to suffer an other aboue him.
Hereupon he kicketh, hereupon he rebelleth. Enuie moued Cain to kil his brother, because his
owne workes were wicked and reiecte: and his brothers iust, and esteemed. So
going forth became obstinate, obdurate, and desperate in his sinne, and
being reprobate of God, began a wicked Citie, opposite to the Citie of God.
VWherefore Moyse, as S. Augustin noteth, intending to describe, and shew the
perpetual continuance of Gods Citie, the true Church, from Adam, which he
doth by the line of Seth to Noe, and so forward to his owne time, would not
omit to tel also the progenie of Cain, euen to the floode, wherein al his of-
spring was finally drowned and destroyed, that the true Citie of God might
appeare more distinct, more cōspicuous, & more renowned. And that in deede
the same only (and not anie broken and interrupted companies or conuenti-
cles) might be knowen to be the true Church of God.

23. *I haue slaine*] So hard and obscure is this place, that S. Hierom required
by S. Damasus Pope to expound it, dareth not affirme anie one sense for cer-
taine, but proposing diuers, which the text may seme to beare, wisheth the
Pope (who was also very lerned) to examine al more at large: putting him in
mind that Origen writ his twelfth and thirtenth bookes vpon this onlie place.
The

Quaest.
Hebraic.
in Gen.
S. Au-
gustin.
li. de ve-
ra Rel.
ca. 14.

lib. de
seruo ar-
bitrio.

lib. 2. c.
2. par. 8.

lib. 2. ad-
uers. Io-
uian.

1. Ioan. 2.
Tract. de
Zelo &
liuore.

1. Ioan. 3.

lib. de
Pastore.
c. 8. & c.
10.

Tom. 3.
ad 1.
quaest.
Damasus

The most probable exposition seemeth to be gathered out of the Hebrewes A probable Tradition, that this Lamech of the issue of Cain (for there was an other Lamech of Seths progenie) much addicted to hunting, and his eyes decaying, ding to the used in that exercise the direction of a young man his nephew, the sonne of Hebrewes Tubalcain. VVho seeing something more in bushes, supposing it to be a wild Tradition. beast, willed his grandfather to shoote at the same: which he did, and stroke the marke with a deadlie wound, and approching to take the pray, found it to be old Cain. VVhereupon sore amazed, afflicted, and moued with great passion, did so beate the young man, for his ill direction, that he also died of the drie blowes. After both which mishappes, and his passion at last cauled, Lamech lamenteth as the text saith, that he had killed a man and stripling, towit, the one with a wound, the other with drie blowes, for which he feared seuenfold punishment more then Cain suffered for killing Abel. Neuertheles S. Hierom & other Fathers thinke it probable, that Lamech killing the one of ignorance, the other in passion, was not so seuerly punished as he feared. And so they vnderstand the rest of this passage, that seuenfold vengeance was taken of Cain, by prolongation of his miserable life til his seuenth generation, when one of his owne issue slew him, and an other of the same linage with him. And Lamech was punished seuentie seuenfold when his seuentie seuen children (for so manie he had, as Iosephus writeth) and al their offspring perished in the flood. Mystically by seuentie seuen may be signified that the sinne of man- Mystical sense kind should be punished and expiated in Christ our Redemer. who was borne in the seuentie seuenth generation from Adam.

26. *Begane to inuocate.*] Seth was a most holie man, and so brought vp his children, that they were called the sonnes of God. Gen. 6. Adam also and Eue were penitent, and became great confessors, and are now Sainctes. And so it can not be doubted but amongst other spiritual exercises they prayed and inuocated God. And therefore that which is here said: He (towit Enos) *begane* or (as the Hebrew hath) then was *begune*, to *inuocate the name of our Lord*, can not be vnderstood of priuate, but of some publique prayer of many meeting together, & obseruing some rites & set forme in peculiar place dedicated to diuine Seruice, the Church being now growne to a competent multitude. And that besides Sacrifice, which was also before, as appeareth both by Cain & Abel. Publike prayer besides Sacrifice in the Church of God.

CHAP. V.

The progenie of Adam, & number of their yeares (vvith the death of the rest, & translation of Enoch) in the line of Seth, to Noe & his three sonnes.

1 **T**HIS is the booke of the generation of Adam. In the day, when God created man, to the likenes of God
2 made he him. † Male and female created he them; and blessed them: and called their name Adam, in the day when
3 they were created. † And Adam liued a hundred and thirtie
4 yeares; and begat to his owne image and likenes, and called his name Seth. † And the dayes of Adam, after he begat Seth, came to eight hundred yeares: and he " begat sonnes
and

9. Chris.
bo. 20. in
Gen.

Lib. 1.
Antiq.
ca. 2.
Origen
in Gen.
Luc. 3.

Midias
vocabulo
Seth.
Ioseph. 1.
1. Anti.
8. Aug.
epist. 97.
ad Eued.

Sap. 2.
24.
Eccli. 17.
1.

This Hebrew phrase
 walked with
 God, signifieth
 that he liued
 wel & pleased
 God.
 The seuentie
 two Interpre-
 ters say, God
 translated him
 and so doth S.
 Paul. Heb. 11.
 This is the
 longest life of
 al here recited
 But if we con-
 sider that A-
 dam was as
 strong of bo-
 die, the first
 day he was cre-
 ated, as these
 others were
 at the age of
 60. yeares (be-
 fore which,
 none are said
 to haue begot
 children) and
 so subtract 60.
 yeares from
 Mathusala,
 then Adam li-
 ued in mans
 state longer
 then he by 21.
 yeares.

The second
 prophecie be-
 fore Maſſe on
 Eaſter Eue.

and daughters. † And al the time that Adam liued, came
 to nine hundred and thirtie yeares, and he died. † Seth also
 liued a hundred five yeares, and begat Enos. † And Seth
 liued after he begat Enos, eight hundred and seven yeares,
 and begat sonnes and daughters. † And al the dayes of Seth
 came to nine hundred & twelue yeares, and he died. † And
 Enos liued nintie yeares, and begat Cainan. † After whose
 birth he liued eight hundred & fiftene yeares, and begat
 sonnes and daughters. † And al the dayes of Enos came to
 nine hundred and five yeares, and he died. † Cainan also li-
 ued seuentie yeares, & begat Malaleel. † And Cainan liued
 after he begat Malaleel, eight hundred & fourtie yeares,
 and begat sonnes & daughters. † And al the dayes of Cainan
 came to nine hundred and ten yeares, and he died. † And
 Malaleel liued sixtie five yeares, and begat Iared. † And Ma-
 laleel liued after he begat Iared, eight hundred and thirtie
 yeares, and begat sonnes and daughters. † And al the dayes
 of Malaleel came to eight hundred nyntie five yeares, & he
 died. † And Iared liued a hundred sixtie two yeares, and be-
 gat Enoch. † And Iared liued after he begat Enoch eight
 hundred yeares, and begat sonnes and daughters. † And al
 the dayes of Iared came to nine hundred sixtie two yeares, &
 he died. † Moreouer Enoch liued sixtie five yeares, & begat
 Mathusala. † And Enoch :: walked with God : & liued after
 he begat Mathusala, three hundred yeares, and begat sonnes
 and daughters. † And al the dayes of Enoch came to three
 hundred sixtie five yeares. † And he walked with God, and
 was seene no more: because God :: tooke him. † Mathusala
 also liued a hundred eightie seven yeares, & begat Lamech.
 † And Mathusala liued, after he begat Lamech, seven hun-
 dred eightie two yeares, and begat sonnes and daughters.
 † And al the dayes of Mathusala came to :: nyne hundred
 sixtie nine yeares, & he died. † And Lamech liued a hundred
 eightie two yeares, and begat a sonne: † and he called his
 name Noe, saying: This sonne shal comfort vs from the
 workes & labours of our handes on the earth, which our
 Lord cursed. † And Lamech liued, after he begat Noe, five
 hundred nintie five yeares, and begat sonnes and daughters.
 † And al the dayes of Lamech came to seven hundred se-
 uentie seven yeares, and he died. And Noe when he was
 five hundred yeares olde, begat Sem, Cham, and Iaphat.

ANNOTATIONS.

CHAP. V.

3. Aug. li. 15. c. 20. 4. *Begate sonnes and daughters.*] Moyses in this genealogie reciteth not al- The cōtinual wayes the first begotten, nor the whole progenie by their names (for then he succession of should haue repeated Cain and Abel, and haue named many others) but those Gods Church, onlie by whom the Church of God continued, signifying the rest in general, and interrup- whose succession was cut of by the floud. tion of other

5. *And he died.*] By this Gods word is verified saying, that Adam should communities. dye, if he should eate of the forbidden tree. And the diuel is proued a lyer, say- ing, they should not dye. It is also most true that Adam dyed that day in which How mā died he did eate. For he began that very day to decline to death; and so doth al man- the day that he sinned. kind euer since, as truly said the woman of Thecua to king Dauid: *vve doe al*

2. R. 14. *die, and as vvaters that retorne not, vve sal dovvne on the earth.* And vvhat els (saith ho. 37. in S. Gregorie) is this daylie decaying of our corruption, but a lingering death? And Euangel. none of al these that liued longest reaching to a thousand yeares (which with Psal. 89. God is as one day) man dyed in that day in which he transgressed.

S. Ireneus li. 5. ad- Morally ancient Fathers here note, that albeit the life of the Patriarkes see- Al time is meth long to vs, yet if we cōpare the same to eternitie it is nothing. Neither short in ref- by the iudgement of Philosophers may aniething be counted long, that hath pecc of eter- an end: as Tullie bringing Cato wisely disputing, sheweth the longest life to nitie. Cicero li. be but a short moment. VVhereby againe we may see what losse we sustaine de Senec. by sinne: seeing if sinne had not benne, we should al haue benne translated & q 1. from earth to heauen, and neuer haue dyed.

24. *Vvas seene no more.*] That Enoch and Elias are yet aliue is a constant Enoch & Elias knowne truth, in the hartes and mouthes of the faithful, saith S. Augustin in yet liuing in his first booke, *de peccat. merit & remiss. c. 3.* and confirmeth the same in di- bodie. uers other places. And it is testified by very many both Greeke and Latin Do-

lib. 2. de Etors. S. Ireneus li. 5. S. Iustinus Martyr, q. 85. ad Orthodoxos. S. Hippolitus gratia li. de Antichristo. S. Damascen, li. 4. de Orthodoxa fide. S. Hierom. epist. 61. Christi c. ad Pamach. c. 11. S. Ambrose in Psalm. 45. S. Chrysostom. ho. 21. in Gen. 23. tract. ho. 58. in Mat. ho. 4. in epist. 2. ad Theff. ho. 22. in ep. ad Heb. S. Greg. li. 14. 4. in loā. Moral. c. 11, ho. 12. in Ezech. S. Prosp. li. vlt. de promiss. S. Bede in c. 9. Marc. Theophilaet and Oecumenius in cap. 17. Mat. and others innumerable.

Malac. 4 Touching Elias it is manifest in Scriptures, that he shal come, & preach, & be pture that Eli- as yet liueth, Apo. 11. slaine with an other witnes of Christ, before the terrible day of Iudgement. and shal be Of Enoch Moyses here maketh the matter more then probable, saying of eue- slaine & an o- rre one of the rest, he dyed, onlie of Enoch saith not so, but that he appeared, or ther with him *vvas seene no more.* For which the seuentie two interpreters say, *And he vvas not* Likewise that found, for God translated him. VVhich can not signifie death, but transpor- Enoch did not ting, or remouing to an other place. VVhereto agreeth the author of Ecclesi- see death. asticus, saying: *Enoch pleased God, and vvas translated.* But most clearly S. Paul

saith. *Enoch vvas translated, that he should not see death. and he vvas not found for* These Scrip- Eccli. 44 *God translated him.* VVith what plainer wordes can any man declare, that a tures speake Heb. 11. special person were not dead, then to say: *He vvas translated, or cōueyed away,* of temporal that he should not see death? Neither is it a reasonable euasion to interpret this not of spiri- of spiritual death. For so Adam being eternally saued (as S. Ireneus li. 3. c. 34. not of spiri- Epiphan. con. heresim 46. S. Agustinepist. 99 ad Euodium, and other teach, al death.

The Fathers
proue by the
scriptures that
Enoch is not
dead.

Causes why
Enoch & Elias
are reserved
aliue.

1

2

3

See D. Sand.
lib. 8. c. 35. de
Monar. Eccl.
And F. Pereri-
us in c. 12. Da-
nielis.

and the whole Church beleeueth) was preserved from that death, and so vndoubtedly were Seth, and Enos being most holie. and the rest here recounted, as is most probable. Neuertheles for further confutation of the contrarie opinion of Protestants, the reader may also obserue the iudgement of S. Chrysostom, who affirmeth that *Though it be not a matter of faith, whether Enoch be now in Paradise from whence Adam and Eue were expelled, or in some other pleasant place: Dicunt tamen sacra Scriptura quod Deus transtulit eum, & quod uiuentem transtulit eum, quod mortem ipse non sit expertus. The holie Scriptures say that God translated him, and that he translated him aliue, that he felt not (or hath not experienced) death. And S. Augustin as expressly saith. Non mortuus, sed uiuus translatus est. He (to wit Enoch) is translated, not dead but aliue. Yea he teacheth how his life is sustayned thus many thousand yeares vpon earth. And sheweth moreouer that both Enoch and Elias shal dye. For seeing Enoch and Elias (saith he) are dead in Adam, and carying the ofspring of death in their flesh, to pay that debt, are to returne to this life (of common conuersation) and to pay this debt which so long is deferred.*

Diuers reasons are also alleaged, why God would reserve these two aliue. First to shew by example, that as their mortal bodies are long conserued from corrupting or decaying, in like sorte Adam and Eue and al others not sinning, should haue bene conserued, and according to Gods promise, neuer haue died, but after some good time translated to heauen, and indued with immortalitie. Secondly to giue vs an argument of immortalitie, which is promised after the general Resurrection. For seeing God doth preserve some mortal, so long from al infirmitie, we may assuredly beleue that he wil geue immortal & eternal life of bodie and soule to his Sainctes, after they haue payed the debt of death, and are risen againe. Thirdly these two (one of the law of nature, the other of the law of Moyses) are preserved aliue, to come amongst men againe towards the end of the world, to teach, testifie, and defend the true faith and doctrine of Christ, against Antichrist, when he shal most violently oppugne & persecute the Church. Of Enoch it is said in the booke of Ecclesiasticus, that he was translated, *ut det gentibus penitentiam, that he geue repentance to the nations*, by his preaching, & reducing the deceiued from Antichrist. And of Elias Malachie prophicieth, that he shal come before the great and terrible day of our Lord, and shal turne the hart of the fathers (that is the people of the Iewes) to the sonnes (the Christians) and of the sonnes (the deceiued Christians) to the fathers, the ancient true Catholiques.

CHAP. VII.

Mans finnes cause of the deluge. 4. Giants were then vpon the earth. 8. Noe being iust was commanded to build the Arke, 18. vtherin he with seuen persons more, and the seede of other living things were saved.

The profes-
sors of true
religion were
called the
sones of God.
the followers
of errors the
sones of men.

AN D after that men began to be multiplied vpon the earth, & had procreation of daughters: † The sonnes of God seeing the daughters of men, that they were faire, tooke to them selues wiues out of al, which they had chosen. And God said: My spirit shal not remaine in man for euer, because

ho. 21. in
Gen.
lib. 1. de
pec. mer.
c. 2. & 3.
l. 9. de Ge.
ad lit.
c. 6.
S. Tho. in
c. 11. ad
Hebreos.

S. Chris.
ho. 21. in
Gen. et in
2. Thes. 2
Theodor.
q. 45. in
Gen.
Aretas,
in 11.
Apoc.
S. Greg.
lib. 14.
Moral. c.
vlt. &
ho. 12. in
Ezech.
Eccl. 44.
Mala. 4.
Eccl. 48.

because he is flesh: & his dayes shal be "an hūdred & twentie
 4 yeares. † And " Giants were vpon the earth in those dayes. :: God who is
 For after the sonnes of God did companie with the daugh- immutable, &
 5 mters of men, and they brought forth children, these be the subiect to no
 mightie of the olde world, famous men. † And God seing passion, yet by
 the malice of men was much on the earth, and that al the the enormitie
 6 cogitation of their hart was bent to euil at al times, † it meth prouo-
 ::repented him that he had made man on the earth. And tou- ked to wrath,
 7 ched inwardly with sorrowe of hart, † I wil, saith he, cleane and to repent
 take away man, whom I haue created, from the face of the made man. S.
 earth, from man euen to beastes, from that which creepeth Amb. li. de
 euen vnto the foules of the ayre. for it repenteth me that I Noe & arca.
 haue made them. C. 4.

8.9. † But Noe found grace before our Lord. † These are the
 generations of Noe: " Noe was a iust and perfect man in
 10 :: his generations, he did walke with God. † And he begat :: In al genera-
 11 three sonnes, Sem, Cham, & Iapheth. † And the earth was tions God re-
 corrupted before God, and was replenished with iniquitie. serued some
 12 † And when God had perceiued that the earth was corrup- iust. Much
 ted (for al flesh had corrupted his way vpon the earth) more in the
 13 † he said to Noe: The end of al flesh is come before me, the law of Grace.
 earth is replenished with iniquitie from the face of them, &
 14 I wil destroy them with the earth. † Make thee an arke of
 timber planke: cabinets shalt thou make in the arke, and
 15 shalt pitch it within, and without with bitume. † And thus
 shalt thou make it. The length of the Arke shal be three
 hundred " cubitts: fiftie cubitts the breadth, and thirtie cu-
 16 bitts the height of it. † Thou shalt make a windowe in the
 arke, and in a cubit finish the toppe of it: and the dore of
 the arke thou shalt set at the side belowe, middle cham-
 17 bers, and third loftes shalt thou make in it. † Behold I wil
 bring the waters of a great floud vpon the earth, that I may
 destroy al flesh, wherein there is breath of life vnder heauen.
 18 Al thinges that are in the earth, shal be consumed. † And I
 wil establish my couenant with thee: and thou shalt enter
 into the arke, thou and thy sonnes, and thy wife, and the
 19 wiues of thy sonnes with thee. † And of al liuing creatures
 of al flesh, thou shalt bring payres into the arke, that they
 20 may liue with thee: of the male sexe, and the female. † Of
 foules according to their kind, and of beastes in their kind,
 & of al that creepeth on the earth according to their kind:

payres of al sortes shal enter in with thee, that they may
 line. † Thou shalt take therfore with thee of al meates, that 21
 A right ex- may be eaten, and thou shalt lay them vp with thee: and
 ample of a iust they shal be meate for thee and them. † Noe therfore: did 22
 man. al thinges, which God commanded him.

Hob. 11.

ANNOTATIONS.

CHAP. VI.

Sones of God 2. *Sonnes of God.*] The progenie of Seth, professing true faith & Religion, and sonnes of were called the sonnes of God: and those of Cains issue and congregation, men was then folowing erronious and wicked opinions, were called the sonnes of men. lib. 15. c. 23. civit. De vera relig. c. 7. con. epist. fund. c. 4. Trac. 32. in Ioan.

such a distin- VWhich were then the distinctiue termes of true and false Religion, as after-
 ction, as now wardes were the termes of Iewes and Gentiles: after Christ, Christians and
 Catholiques Paganes: and lastly true and false Christians are distinguished, by the names
 and Heretiks. of Catholiques and Heretikes. As S. Augustin teacheth, in his questions vpon
 Genesis, & other places. VWhich is confirmed by the like iugement of S. Ciril
 Alexandrinus li. 9. aduers. Iulianum. S. Ambrose li. de Noe & arca. c. 4. S. Pa-
 cianus epist. ad Symphorianum. Theodoret. & manie others vpon this place.

This warning hundred and twentie yeares, as some haue misunderstood this place. For after
 and expecta- this diuers liued much longer, as appeareth in the genealogie of Sem to Abram
 tion of repen- in the 11. chapter of Genesis. And Abraham liued. 175. yeares (c. 25.) Isaac 180.
 tance sheweth (c. 35.) Iacob 147. (c. 47.) and Ioiadas borne 1500. yeares after, liued 130.
 freewil in mā. yeares (2. Par. 24.) But 120. yeares were granted before the flood for that ge-
 neration to repent in, as the Chaldee Edition expresseth more plainly:
Terminus dabitur ei centum viginti annorum si forte conuertatur. The tearme of an
 hundred and twentie yeares shal be geuen them, if perhaps they may conuert.
 And so S. Chrysostom. S. Hierom. and S. Augustin expound this Scripture.
 Yet whether God cut of 20. of these yeares, and brought the flood after a
 100 (for Noe had his sonnes when he was 500. yeares old, & the flood came in
 the 600. yeare of his age) or that this warning was geuen twentie yeares be-
 fore anie of his sonnes were borne, is not so easely decided by the holie Doctores.
 How easie soeuer Protestants say al Scriptures are. Though vnder correction
 of better iudgement, it semeth more probable, thar Moyses by anticipation
 ioyneth the birth of Noes sonnes (when he was 500. yeares old) to the rest of
 the genealogie of the first Patriarkes, in the former chapter, and then telleth
 of this admonition, geuen 20. yeares before their birth. And so God expected
 the peoples repentance the whole time of 120. yeares prescribed.

Scriptures
 not case.

Erronious o-
 pinions con-
 cerning these
 giants.

4. *Giants vvere vpon the earth.*] Some haue thought that these gigantes were
 not men, nor begotten by men, but that either diuels, which fel at first
 from heauen, or other Angels allured with concupiscence, begate them of the
 daughters of Cain. Philo Iudeus in his booke de Gigantibus, writeth that
 those whom Moyses here called *Angels*, the Philosophers called *Genios*. *Qui
 sunt animalia aërea, vvhich are liuing creatures vwith ayrie bodies* Iosephus (li. 1.
 Antiq.) saith that Angels begate these giants. Tertullian also li. de habitu
 muliebri) holdeth the same error, and diuers more otherwise good authors.

But S.

But S. Ciril of Alexandria (li. 9. aduer. Iulian) S. Chrysostom (homil. 22. in Gen) S. Ambrose (de Noc & arca. c. 4.) S. Augustin (li. 15. c. 23. de ciuit) S. Hierom (Tradit. Hebraic) and other most principal Doctors teach it to be vntrue, yea vnpossible, that these giants should haue bene begotten by anie other creatures then by men. For that Angels and diuels are mere spirits without al natural bodies. And if they had ayrie bodies (as they haue not) yet they could not haue such generation. For the powre or force to engender belongeth to the vegetatiue soule, whose proper operations are to turne nutriment into the substance of the subiect wherein it is, and to engender new issue or offspring from the same, as Aristotle sheweth (li. 2. de anima, textu. 24.) And in what bodies soeuer there is vegetatiue soule, it must needes be, that the same was engendred, and must some times decay and die, and so diuels should be mortal. Moreouer if they could haue generation togeather with mankind, then such issue should be a distinct species both from man and diuel, as a mule differeth both from horse and asse. Againe, if spirits had abused women in assumed bodies, and shape of men, yet they did not take them to wiues as the Scripture saith they did, who begate these giants. Finally the holie Scripture here expressely calleth the giants men. *These be the mightie ones, famous men.* The modestie of Scripture terming them famous, whom our common phrase would call infamous being more monstrous in wickednes of mind, then in hugenes of bodie. For they were most insolent, lasciuious, couetous, cruel, and in al kinde of vices most impious.

The principal doctors proue that they were men, and begotten of men

First reason

1

3

4

5

Giants most monstrous in bodie and in minde.

Luthers argument that al mens workes are sinnes.

Heretiks like to Sisyphus.

The sinnes before the flood very greuous in foure respects,

1

2

3

4

1. Pet. 2.

5. *Al the cogitation bent to euil.* } Luther (in his 21. article condemned by Leo the tenth) would proue by these wordes, and the like folowing, *Al flesh had corrupted his way vpon earth*, that al workes of men are sinnes. For (saith he) seeing the hartes of al men are bent alwaies to euil, and al humane actions proceede from the hart, it must needes be that the hart as the fountaine being corrupt, the streames also issuing from the same must be corrupted. Againe al flesh hauing corrupted his way vpon earth, there is not any iust man (saith he) nor any man without sinne: and with Protestantes al sinnes are mortal. But Heretikes arguments are like to that the Poëts feyne of Sisyphus laboring to carie a great stone to the toppe of an high hil, which when he hath brought almost to the height, it stil falleth from him, & tumbleth againe to the bottome. Euen so their arguments that make greatest shew of prouing their opinions, are nothing but vaine traueling, when they come to be tried by the true sense of holy Scripture. In this place Moyse describeth the enormitie of sinne that reigned in the world before the flood, for which God sent that destruction. For it was haynous in deede, and that especially in foure respects. First the malice and wickednes was general, which is signified by those wordes, *al flesh hath corrupted his way vpon earth*. Secodly it was great malice, signified by the words *much, and, al the cogitations of their hart is bent to euil*. For they committed al manner of wickednes in hautines of pride, in al lasciuiousnes of the flesh, in al crueltie of robbing, sacking, & murthering, in al impietie, against God & man. Thirdly, it was of long continuance, and dayly iterated. For Cain once fallen into damnable sinne neuer repented, and al his progenie was exceding wicked and after that Adam and Seth were dead, and Enoch translated, manie of the faithful fel to the wicked sorte, and became worse and worse *omni tempore*, alwaies, or euerie day. Fourthly they were obstinate and obdurate, not repenting when Noe built the arke, and preached iustice (as S. Peter testifieth) and therefore God saved him and his familie, bringing in the deluge vpon the world of the impious. Al which maketh nothing at al for Luther. For although the malice of man,

and cor-

Luthers argu-
gument an-
swered.

and corruption of flesh, was then verie general, great, of long continuance, & obstinate, yet was it not so vniuersal, but that God him selfe excepted Noe, saying to him *I haue found thee iust in my sight in this generation*; whereby it is clere that these general termes, *al cogitation* and *al flesh*, haue exceptions. As likewise other as general propositions in this same chapter, concerning the punishment threatned, comprehend not absolutly al, and euerie one, but almost al, very few excepted. *I wil cleane take a way, or destroy man whom I haue created, from the face of the earth. The end of al flesh is come before me. againe, that I may destroy al flesh wherein is breath of life vnder heauen.* These are very general speeches, that al should be destroyed, and yet eight persons of mankind, that had the same natural flesh, and amongst other huing creatures, that had breath, diuers payres were saued aliue. So that this place (nor anie other in holie Scripture) wil not proue that Protestants paradox, that al mens actions are mortal sinnes, or that no man in this life is or can be iust: but manie scriptures tel vs plainly that some men were iust, as Noe, Iob, Daniel, Zacharias, Elisabeth, Simeon and others. Of Noe see more in the next annotation.

Ezech. 1.
Luc. 1. 6
2. Apoc.
22.

Noe iust and
perfect.

9. *Noe was a iust and perfect man.* Here Noe is not onlie called iust, but also perfect. The hebrew word *tamim* of the verbe *tamam* (which signifieth to finish or accomplish) sheweth that Noe was a perfect or complete man doing al that he was commanded, and performing the offices of al vertues that pertained to him; and that not in a vulgar and meane sorte, but in a high degree, & heroical maner, as sundrie ancient Fathers haue gathered vpon this place. VVe shal cite some few of their sayings for example. S. Hierom (Tradit. Hebraic. in Gen.) distinguishing betwen consummate iustice (of the next life) & iustice of this generation (or transitorie life) saith: *Noe the iust man was perfect in his generations: Noe did walke with God: that is, did follow his steppes.* S. August. (li. 15. ciuit. c. 26.) saith the like, that *Noe was called iust in his generation, to wit, not as the citizens of Gods citie are to be perfected in that immortalitie, in which they shal be equal to Angels, but as they may be perfect in this pilgrimage.* And in his booke de

Who is per-
fect in this
life.

perfectione contra Cælestium. he describeth him to be a perfect man, that runneth without blame towards perfection, void of damnable sinnes, and is not negligent to cleanse venial sinnes, by almes, prayers, and other good workes. S. Ambrose also testifieth, (li. de Noe & arca c. 4.) that albeit the world was verie wicked, yet some were iust, saying: *By the grace (or fauoure) which Noe found, is shewed that other mens offence doth not obscure the iust man, who is praised, not by the nobilitie of his birth, but by the merit of his iustice and perfection.* S. Chrysost. most largely (ho. 23. in Gen.) setteth forth the iustice and perfection of Noe. VWhere after he hath shewed that Noe deserued in deede the name of a man, because he by flying vices, and folowing vertues conserued the image of man, when others like beastes were ledde away and ruled by their wicked lustes, proceedeth thus in his commendation. Behold (saith he) an other kind of praise: Noe is called, iust, which denomination comprehendeth al vertue. For this name iust we vse to pronounce of them, that exercise al maner of vertue. And that you may lerne, how he arriued to the very toppe which was then also required of our nature, the Scripture saith, *he was iust, being perfect in his generation.* He performed what thinges soeuer it behoueth one to doe that embraceth vertue, for such a one is perfect, he intermitted nothing, he halted in nothing, he did not wel in this thing, and sinned in that thing, but was perfect in euerie vertue, which was requisite for him to haue. Moreouer to make also this iust man more conspicuous to vs in regard of the time, and by comparing him with others, the Scripture saith, *he was perfect in his generation: in that time, in that peruerse*

peruerse generation, which declined vnto euil, which would not so much as pretend anie resemblance of vertue. In that generation therefore, in those times, that iust man not only pretended, but arriued to that height of vertue, that he became perfect, and in al thinges absolute. And that which I said before, to doe wel amongst the enimies of vertue, amongst them that forbid vertue, doth alwaies testifie a greater poysse of vertue, so by this occasion the iust man got greater prayses. Neither doth diuine Scripture here make an end of praising him, but further sheweth the excellencie of his vertue, and that he was approued by Gods owne censure, for besides saying: *He was perfect in his generation*, it addeth, that *Noe pleased God*. So great was the renowme of his vertue, that he deserued to be praysed of God. For *Noe pleased God* saith the Scripture, that you may know that he was approued of God. He pleased that eye, that can not be deceiued, by his good workes. Thus farre S. Chrysostom, and much more to the same effect. S. Gregorie the great in his fifth booke of Morales, and 36. chapter vpon the third chapter of Iob, recounting certaine principal Patriarches among the rest saith: *Noe for that he pleased Gods examination was saued aliue in the vncleane world*. and after a large catalogue of other iust men in confirmation of this doctrine, that some were iust in the law of nature concludeth thus: *Neither is it to be beleued (saith he) that only so manie were iust before the law was receiued, as Moyses contracteth in his most brieue description*.

15. *Three hundred cubites*] Apelles an old heretike, scholar of Marcian, but after leauing him, and amongst other new coyned heresies, reiecting the Law & the Prophetes, would by this place impugne Moyses, saying it was vnpossible that in so smale rowme, as was the arke by this descriptiō, the designed payres of al kindes of beastes, foule, & serpents, should be contained, with the eight persons, and al their prouision of meate for a whole yeare. VVherupon he concludeth that this narration (which he calleth a fable) hath no probabilitie, nor possibilitie to be true. To whom & al such calumniators it may be answered, that Moyses euen in an heretikes owne cōcept, if malice obscured not his sense, must needs be thought wise ynough, if he had benne disposed to fayne fables, to frame them probable, or possible, especially when he pretended not to signifie a miracle, in the smalnes of the rowme to receiue so much, as he reporteth. Origen to answer him supposeth a cubite here mētioned, to haue contained six ordinarie cubites: and so doubtles the arke might easily containe al thinges that are here spoken of, for so it were like to a great citie. But this opinion neither hath good warrant, that euer the Egyptians (of whom he supposeth Moyses might haue learned it) or any other nation vsed such long cubites, neither can this measure of a cubite, be agreeable to Moyses meaning, who no doubt speaketh of the like cubites here, as he doth in other places. And in Exodus he describeth an Altar to be made five cubites long, five broad, and three in height. VVhich would be by Origenes measure (euerie cubite containing six ordinarie cubites, that is nine foote at least) in length, and likewise in breadth 45. foote, and 27. foote in height. Againe (Deut. 3.) Moyses telleth of an iron bed of Og King of Basan, that was nine cubites long, & foure broad. VVhich make according to Origenes measure of a cubite, fourscore and one foote in length, and in breadth 36. foote: which in deede haue no probabilitie. And therefore S. Augustin and other Doctors, supposing that Moyses in al these bookes, written for instruction of the same people, whom he brought forth of Ægypt, speaketh of one sorte of cubites, do likewise iudge that he meaneth ordinarie & knowne cubites, which containe a foote & a halfe euerie

Appelles an old Heretike, that denied Christ to haue true flesh.

A general answer to al calumniators of wise and learned men.

Origenes opinion of long cubites not probable.

Moyses in other places can not be vnderstood to speake of so long cubites.

cubite, as Vitruuius Agricola and others do proue, or a foote and three quarters of a foote, which is the greatest cubite, that seemeth to be mentioned in holie Scripture, called a mans cubite, or *cubite of a mans hand*. And so the Arke was at least in length 450. foote, in breadth 75. in height 45. or at most in length 525. foote, in breadth 87. and a halfe: in height 52. and a halfe. And either of these capacities was sufficient to receiue al the thinges here mentioned, considering the loftes & partions, that were in the whole arke. Deu. 3.

CHAP. VII.

Noe with his familie, and paires of al kindes of beastes and foules, being entred into the arke, 12. it raineth fourtie daies and fourtie nights. 21. Al men and other liuing creatures on the earth, without the arke, are destroyed.

:: Noe was iust not only by the estimation of men, but in deede and before God.

:: Obseruation of cleane and vncleane beastes by tradition, before the law of Moyse.

:: The Hebrew word *Thehom* signifieth a gulf of water, from whence new fountaynes sprang, more abundantly the euer since or before.

:: *Arubbal* signifieth great pipes or windowes, by which water fell downe in great abundance from the ayre, here called heauen.

S. Hier. quest. Heb. S. Epiph. ad Io. Hierosolom. S. Chr. ho. 25. in Gen.

AND our Lord said to him: Get thee in, thou and al thy house into the arke: for I haue sene thee iust :: in my sight in this generation. † Of al beastes that are :: cleane, 2 thou shalt take seauen, and seauen, male & female: † but 3 of the beastes that are vncleane two and two, male & female. Yea and of the foules also of the ayre seauen & seauen, male and female: that seede may be saued vpon the face of the whole earth. † For yet a while, and after seauen dayes, I wil 4 rayne vpon the earth fourtie dayes and fourtie nights: and I wil cleane destroy al substance, that I haue made, from the face of the earth. † Noe therfore did al thinges, which our 5 Lord had commanded him. † And he was six hundred yeares 6 old, when the waters of the flood flowed ouer the earth. † And Noe entred and his sonnes, his wife and the wiues of 7 of his sonnes with him into the arke, because of the waters of the flood. † Of beastes also the cleane and the vncleane, 8 & of foules, and of al that moueth vpon the earth, † two & 9 two went to Noe into the arke, male and female, as our Lord had commanded Noe. † And after the seauen dayes 10 were passed, the waters of the flood flowed ouer the earth. † In the six hundred yeare of the life of Noe, in the second 11 moneth, in the seauententh day of the moneth, al the fountaines of the :: greate deapth were broken vp, and :: the flood gates of heauen were opened: † and the raine fel vpon the 12 earth fourtie dayes and fourtie nights. † In the verie point 13 of that day entred Noe, and Sem, and Cham, & Iapheth his sonnes: and his wife, and the three wiues of his sonnes with them into the arke: † they and euerie beast according to 14 their

Mat. 24.
Luc 17.

their kind, and al cattle in their kinde, and al that moueth
 vpon the earth according to their kind, and al foule accor-
 15 ding to their kind, al birds, and al that fly † went to Noe
 into the arke, two and two of al flesh, wherin there was
 16 breath of life. † And such as entred in, male and female of
 al flesh did enter in, as God had commanded him: and our
 17 Lord " shut him in on the out side. † And the flood grew
 fourtie daies vpon the earth: and the waters increased, and
 18 lifted vp the arke on high from the earth. † For they ouer-
 flowed exceedingly: and filled al on the face of the earth:
 19 moreouer the arke fleted vpon the waters. † And the wa-
 ters preuailed out of measure vpon the earth: and al the
 hiegh mountaines vnder the whole heauen were couered.
 20 † Fiftene cubites higher was the water aboue the moun-
 21 taines, which it couered. † And al flesh was consumed that
 moued vpon the earth, of foule, of cattle, of beasts, and of al
 22 creepers, that creepe vpon the earth: al men, † and al
 things, wherin there is breath of life on the earth, died.
 23 † And he cleane destroied al substance, that was vpon the
 earth, from man euen to beast, as wel it that creepeth, as the
 4. foules of the ayre: and they were destroied from of the
 Ecl. 39. earth: " but onlie Noe remained, and they that were with
 24 him in the arke. † And the waters held on aboue the earth
 an hundred fiftie dayes.

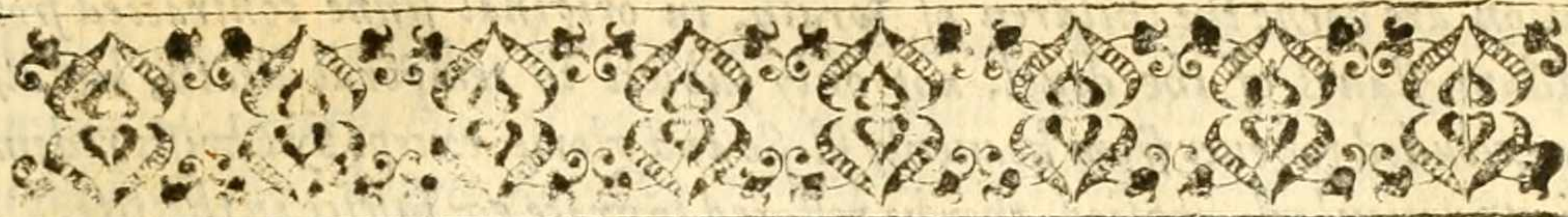
ANNOTATIONS.

CHAP. VII.

16. *shut him in*] God who by his only wil could in a moment haue drow-
 ned al the rest of the world, sauing whom he pleased, not needing in any thing
 the helpe of his creatures, yet would vse both natural, & supernatural meanes, God vseth
 as the labour of Noe to build the arke, new fountaines springing, and the hea- both natural
 uens powring downe water fourtie dayes togeather, afterwards the winde to and superna-
 dry vp the eath, and because the dore being great (for Elephants to enter in) tural meanes,
 and was to be firmed without (as S. Ambrose noteth) for better induring the as secundarie
 forcible waters, could not commodiously be closed by Noe, our Lord (by the causes, in pro-
 ministrie of Angels) *shut him in on the out side*, to teach vs by al this, and the like ducing, con-
 disposition of things, that albeit his Diuine omnipotencie can do what he wil seruing, go-
 al alone, yet he wil haue his creatures to concurre and cooperate as secundarie uerning, pu-
 causes, sometimes naturally, sometimes supernaturally, or miraculously, as it nishing, & in
 pleaseth his goodnes to impart to them powre and vertue. rewarding his

23. *But only Noe*] As there is not anie thing in al the old Testament, from creatures.
 the creation of the world til the coming of Christ, more notable, more admi-
 rable, or of greater importance, then this historie of the general flood; so was
 there

Al or most things in the old Testament be in figure of the new, & no figure more exact then the flood of Noe.	there nothing (though al, or most chanced to them in figure) that euer more aptly, more liuely, or more exactly prefigured Christ and his Church, with the rest of al mankind, then did Noe and the arke, & the drowning of the rest of the world in that deluge. VVhich S. Augustin declareth in many places, but most especially and of purpose in his twelfth booke against Faustus the Manichee, from the 14. chapter to the 22. and in his fifteenth booke of the citie of God, in the two last chapters: where he sheweth at large both the certaintie of the historie, and that as certainly it was a figure of things in the new Testament, and withal the great congruitie between the figure & the things figured. The same did Origen explicate (homil. 2. in Gen.) S. Gregorie (homil. 12. in Ezech.) Rupertus (li. 4. comment. in Gen. c. 71. & sequent.) and diuers other ancient Doctors, confirming their expositions by S. Peters testimonie, saying: <i>In the arke a few, that is eight soules (or persons) were saved (from drowning) by water, wherunto Baptisme being of the like forme now saueth you also.</i> And by our Sauours wordes saying: <i>As in the dayes of Noe, so shal also the comming of the sonne of man be.</i> In summe the Doctors teach, that Noe signifying rest was a figure of Christ, the very rest of mans soule. VVhom who soeuer foloweth shal find rest for their soules. The arke signifieth the Church, the forme thereof being six times so long as broad, and tenne times so long as hiegh, resembleth the proportion of mans bodie, lying prone or prostrate. The dore in the side representeth the wound in Christs side, from whence flowed the holie Sacraments, by which the faithful enter into the Church, and are sanctified. The timber wherof the arke is made, & the water bearing it vp, signified the Crosse of Christ and Baptisme. For as Noe (saith S. Augustin) <i>with his, was deliuered by the water and the woode, so the familie of Christ, by Baptisme signed with Christs Passion on the Crosse.</i> Likewise the squarnes of the timber which both sustayned the burden of al containd in the arke, and resisted the boystrous waues of the flood beating without, did signifie such men in the Church, as be constant & stand firmly in al sortes of tentations: especially godlie & lerned Doctors and Pastors, who by worde and example vphold and cōfirme the faithful people in al afflictions within, and withstand and conuince al Heretikes, and other Infidels that oppugne the Church without. Againe the hiegher & lower rowmes with the midle chambers & third loftes, & other distinctions of cabinets, and partitions, and al sortes of liuing creatures cleane and vncleane, receiued therein, did signifie the varieties of al states & functions, and diuersitie of manners and merites in the Church, in which are persons of al degrees, Clergie and Laitie, Potentates, Princes, subiectes, good and euil. The most strong kind of glew called <i>bitumen</i> , signified the permanent or euerlasting stabilitie, and vnseparable cōnexion of the Church, by the grace and continual assistance of the Holie Ghost conseruing the same. The consummation of the arke in one cubite signified the vnitie of the same Church, which is one in al times, and places. Neither would God almightie haue manie arkes, for Noe and his sonnes or other creatures, nor manie chiefe rulers (though he would that of them should come manie Nations) but one only arke, and one chiefe gouernour thereof, and that al without the same should corporally dye, to signifie that al which dye without the Church do perish, and are eternally damned. wherupon S. Hierom, amongst other Fathers, sheweth that al within the Church, that communicate with the Sea Apostolique (wherin S. Damasus sate then gouernour) are as those in the arke of Noe, and al Schismatikes, Heretikes and other Infidels are in like case, with the rest of the world, that were drowned with the flood.	1. Cor. 10. Ep. 99. l. 5. de Baptis. c. 28. de vnitate Eccles. ca. 5. In Psal. 103. & 131. Ser. 69. de tempore. 1. Pet. 3. Mat. 24. Luc. 17. li. 12. de Baptis. c. 14. Epist. 57. ad Damasum.
How the Doctors applie the figure to the things figured		
Noe signified Christ.		
The arke the Church.		
Entrance into the Church by Baptisme.		
Vertue of Sacraments cometh from Christs Passion		
Doctors and Pastors in the Church.		
Varietie of states and orders in the Church		
Good and euil in the Church		
Perpetuitie of the Church.		
Vnitie of the Church.		
One chiefe gouernour in the Church		
No saluation out of the Church		



A BRIEFE REMONSTRANCE OF THE

STATE OF THE CHVRCH, AND FACE OF

Religion, in the first age of the world.

From the creation to Noes flood: the

space of 1656. yeares.

HERE according to our purpose mentioned before, we wil briefly recite certaine principal points of Religion, taught and obserued in the first age. In which the foundations of the true maner of seruing God (that should be continued to the end of the world) were laid, and prospered in some, as appeareth in these seuen first chapters of Genesis. But first of al, we shal in two words repete (as it is clerly geathered in the same holie Scripture) the state of man before, and immediatly after his fall, being the subiect to whom al this pertayneth.

After therfore that God had created other things, both in heauen and earth, last of al he made Man, to his owne image and likenes, with vnderstanding and freewil, therin like to Angels, and superior to al other creatures, and so made him Lord and maister of al earthlie things. Neither were these the greatest benefits which God bestowed on man: for his diuine goodnes indued also this his reasonable creature, with innocencie & original iustice, whereby al things were most rightly ordered within him, and about him. His mind, wil, and reason were obedient to God; his senses & inferior part of his soule were subiect to reason; his flesh and bodie obeyed the spirite; and al earthlie creatures obeyed him. God also adorned man with excellent knowledge, both natural and supernatural. And albeit his bodie was of corruptible substance, yet the same, and al his posteritie, if they had not sinned, should haue benne conserued, and without dying, haue benne translated to euerlasting life. Thus man was placed in Paradise, and Eue there made of a ribbe of his side, to be his mate and vnseparable companion, as man and wife ioyned in Mariage, with Gods blessing, for increase and multiplication. As appeareth in the two first chapters of this booke.

Man made to Gods image, and in happy state.

Man obeyed God, and al earthlie creatures obeyed man.

Man placed in Paradise.

Eccle. 7,
30. Sap.
2. 24.

But God hauing made man right, he intangled him selfe (as holie Scripture speaketh) with infinite questions. For the diuel enuying mans felicitie inuegled our mother Eue with questions and lies, and then by her, first seduced and deceined, allured also Adam to the transgression of Gods commandment. And so they lost original iustice, which Adam had receiued for him selfe and al mankind: and al proceeding from them by natural propa-

Man fel by yelding to tentations.

Original
sinne.

gation are borne the children of Wrath, in original sinne contracted from Adam, slaues of the diuel, not only subiect to temporal death, but also are excluded for euer from heauenly blisse and glorie: except by Christs redemption particularly applied, they be restored to grace & iustice in this life.

Adam and
Eue, were pe-
nitent.

And touching Adam and Eue, whose sinne was not original but actual, directly committed by them selues, Gods mercie so reclaimed them by new grace, that they despaired not (as Cain, and some others did afterwards) but with hope of remission were sorie and penitent, and accordingly receiued penance, and redemption. For God brought Adam from his sinne (as sap. 10. holie writte testifieth) and the same is collected of Eue, God shewing the like signes of his prouident mercie towards them both, of which we shal by and by note some for example.

Faith in one
God.

Now let vs see the more principal points of faith and Religion professed and obserued by the Church of God before Noes floud. First they beleued in one Eternal and Omnipotent God, who made the whole world and al things therein of nothing. which is easely confessed of al that are not plaine Atheists, and may be proued against them by reason. And therefore Adam and other Patriarches could not erre in this Article, nor others be ignorant therof, except they were very wicked.

The blessed
Trinitie.

The Myserie also of the Blessed Trinitie, three Diuine Persons in one God, though farre aboue the reach of mans reason, yet was beleued more expressly by some, more implied by others, and conserued from age to age by tradition, at least amongst the chiefe heades and leaders. wherupon Moyses afterwarde insinuated the same great Myserie, by diuers wordes and phrases, writing of God and his workes. The two wordes God created if they be rightly considered importe so much. For the word Elohim, God, in the plural number, signifyeth pluralitie of Persons (for manie Gods it can not signifie, seeing there is but one God) and the verbe bara, created, in the singular number signifyeth one God in nature and substance, albeit three Persons. For whatsoever God doth in creatures, is the worke of the whole Trinitie: though holie Scriptures do oftentimes appropriate some worke to one Diuine Person, some to another. which also proueth distinction of Persons in God. So the wordes God created heauen and earth signifie the Father, to whom powre is attributed. In the beginning, signifie the Sonne, to whom wisdom is appropriated, and the words, The Sprite of God moued ouer the waters, signifie the Holie Ghost, by whose bountiful goodnes, the waters were made fruitful. Likewise Gods owne wordes: Let vs make man signifie the pluralitie of Persons, and Image and likenes in the singular number, signifie one God.

Though the
B. Trinitie
worke ioynt-
ly in al crea-
tures, yet di-
uers workes
are attributed
to distinct
Persons.

Men also knew by faith manie things perteyning to them selues. As that the bodie was made of the slime of the earth: the soule not produced of anie thing

thing formerly existing, but created immediatly of nothing and naturally immortal: that the soule of Adam was indued with grace and iustice: that he fel from that happie state, by ylding to tentation, and breaking Gods commandment of abstinence: that for the same sinne Adam and Eue were cast forth of Paradise, and al mankind subiect to death, and other calamities.

By faith the state of man past & present was knowne.

For remedie against sinne, & restauration to grace, they beleueed in Christ promised to be borne of the womans seede, who by his death should conquer the wicked serpent, deliuer man from captiuitie, and restore him to spiritual life. And this is the cause of the perpetual enmitie between the woman (especially the most blessed Virgin Mother, of whom Christ tooke flesh) and the serpent, and between her seede, the spiritual children of Christ, and the serpents seede, the whole companie of the wicked. Of this battle and conquest Targhum Hierosolimitanum thus speaketh. There shal be remedie and health to the children of women, but to thee, o serpent, there shal be no medicine, yea they shal tread thee vnder their feete, in the latter dayes, by the powre of Christ their King. Likewise Gods familiar conuersation with diuers men in mans shape (Gen. 2. 3. 4. 6. and 7. was a signe of Christs incarnation And The sacrifices immolated did prefigure his death, in respect wherof it is said in the Apocalips, The Lambe was slaine from the beginning of the world. But more expresly S. Paul testifieth, that Abel, Enoch, and Noe beleueed in Christ, naming them for example of th first age, and others of other times, and in the end concludeth, that manie more being approued by the same faith, receiued not the promise (to wit in their lifetime) God prouiding that they without others (of the new Law) should not be consummate, that is, not admitted into heauenlie ioyes & fruition of God, vntil the way of eternal glorie were opened by our Lords Passion and Ascension.

Beleeve in Christ to come.

Remedie for men but none for Angels that fel. Heb. 2, 16.

None admitted into heauen before Christ.

Neither did the true seruants of God, in those first dayes, only beleue in hart, but they also professed their faith, & Religion by external Rites, namely in offering of Sacrifice (the most special homage & seruice to God) which is clerly testified, cha. 4. as wel bloudie in figure of Christs Passion, as vnbloudie in figure of the holie Eucharist. Also the accepting of the one rightly offered by Abel, & reiecting the other not donne sincerely by Cain, was declared by external signes, which Cain disdainning and enuying his brothers good Worke, knowing his owne to be naught, of mere malice killed his brother.

External Sacrifice.

Besides Sacrifice they had also other Rites in pulique Assemblies, praying and inuocating the name of our Lord, in more solemne maner, from Enos time and so forvard, according to that is recorded of him, in the end of the fourth chapter. for douteles Adam, Abel, and Seth did also pray and call vpon God, and therefore it was some addition or increase of solemnitie in the seruice of God, which is referred to Enos,

Publique prayer with other Rites.

They

Ceremonial
observations.
Feastes.

Abstinence.

Cleane & vn-
cleane

Places dedica-
ted to prayer.

Figures of
Christs Sacra-
ments.

Baptisme
Mariage.

Penance.

Contrition.

Confession.

Satisfaction.

From hence is
taken the ce-
remonie of
ashes, on
Ashweneday.

Priesthood.

Priesthood &
Law stand &
change toge-
ther.

They had moreouer other ceremonies: of the seventh day particularly blessed Gen. 2, 3. and sanctified by God, kept holie by Adam and other Patriarches, as Abben Ezra Witnesseth in his commentaries vpon the tenne commandements. Of ab- Gen. 29. stayning from meates, for it semeth the more godlie sorte did eate no flesh, Gen. 9. before the floud, which was after permitted. Obseruation of cleane and vn- Gen. 7, 2. cleane beastes for sacrifice. Of peculiar places dedicated to religious vses where Gen. 4. 26. people mette together to pray. Likewise diuers other things in the first age were figures of Christs Sacraments: the spirite of God geuing powre to the waters, Gen. 1. (as Tertullian S. Hierom and others expound it) and the floud of Noe, by S. Peters testimonie, were figures of Baptisme. Mariage instituted in Paradise, is 1. Pet. 3. the very paterne of holie Matrimonie, a Sacrament in the Church of Christ, where one man and one Wife are onlie lawful, and not more at once in anie wife, Christ reforming that which in Moyses law was tolerated (for hardnes Mat. 19. of mens hartes, and for auoyding murther, to put away one Wife, and take an other) to this first institution as it was in the beginning, two in one flesh, Ge. 2, 24 not three nor more. The repentance of Adam and Eue was a perfect and ex- ample figure of the Sacrament of Penance. First they were ashamed, coue- ring their nakednes, and hiding them selues, which shewed their griefe and Gen. 3. sorow for the sinne committed. Secondly they confessed their fault, and by what meanes it happened. For God examining Adam, he answered truly and simply saing: The woman which thou gauest me, to be my companion, gaue me of the tree and I did eate. Likewise Eue confessed sincerely, saying: The serpent deceiued me, and I did eate. Thirdly God gaue them penance (besides death before threatned and other penalties annexed) that Eue should in paine and trauel bring forth her chil- dren; and Adam should eate his bread, in the sweate of his face. And withal cast them forth of Paradise. But not forth of his fauoure, as ap- peared by his making them garments of skinnes, granting them and their po- steritie, the rest of the earth to liue and labour in, especially to serue him, and do penance, with admonition to remember, that of dust man was made, and into dust he skal returne. Al which were signes of loue, and that finally he would bring them, and manie more to eternal saluation.

The first borne and heades of families were Priests at the time of the law of nature, vntil the law being changed, God tooke Priests only of the stock of Aaron, and the rest of the Leuites to assist them in that function, Aaron & Num. 3. his sonnes thou shalt appoint, saith our Lord, ouer the seruice of 10, 12. Priesthood, for I haue taken the Leuites of the children of Israell 45. for euerie first borne. And s. Paul teacheth, that changing of Priesthood and changing of the law goe alwayes together, shewing evidently that euerie lawful communite or commonwealth vnder God, hath external Priesthood. So that if there had benne no distinct order of external Priesthood in the law of nature,

Lutherli. de abro- ganda Missa. of nature, or now were none in the law of grace (as Protestantes say there is not) there were no law at al. See more of this point in the Annotations, chap. 7. ad Hebre. Here we only obserue that Abel, Seth, Enos, and other Patriarches were Priestes, and exercised priestlie functions: yea Cain also was a Priest (though a bad one) and offered Sacrifice.

Gen. 4. But external offices or ministerie, without a wel disposed mind, and sincere vertues producing Good workes, did neuer iustifie anie man. And therefore Cains Sacrifice, offered with a peruerse mind, was not respected by God, as Abels was: Whereupon he becoming worse, and more malicious, God sharply reproveth his anger and enuie, conceiued without iust cause, saying: If thou doest wel, shalt thou not receiue againe: but if thou doest il, shal not thy sinne forwith be present at the dore: clerly shewing that euerie one shal receiue according to his workes. *Good workes necessarie.*

de ser- uo arbit. li 2. Instit. ca 2. par. 8. Gen. 3. This place also evidently sheweth Freewil, yea in a wicked man. For this expostulation had neuer benne vttered, by our most reasonable Lord, and Maister, if Cain had benne deprived of freewil. For he might haue excused himselfe, and must needes haue benne holden excused, if he had benne forced to do as he did. But God charged him as inexcusable, and as one that knew, or ought to know, that he had freewil. And doth further inculcate, that he had, and should haue powre, and freewil ouer his concupiscence, to correct the same, if he wou'd, saying: The lust therof shal be vnder thee, and thou shalt haue domion ouer it. So that no sinner, be he neuer so wicked, much lesse a iust man, lacketh freewil. yet Luther abhorreth the very word, and Caluin wisheth it out of the world. *Freewil.*

Temporal punishment is proued to be due for sinne remitted, by that both death, and other penalties are inflicted, by Gods iustice vpon men, after iustification, and by the particular punishments laid vpon Adam and Eue, confessing their fautes. *Temporal paine due for sinne remitted.*

Stat. 5. Purgatorie is also proued by the same iustice of God. For when anie dieth penitent, and yet haue not made full satisfaction, they must suffer for that remaineth after death, and be purged, before they can enter into rest. which remnant of debt our B. Sauour calleth The last farthing, and saith, it must be payed. The Iewes also at this day hold the doctrine of Purgatorie by tradition. And consequently they Pray for soules departed, not only to God, but also to the ancient Patriarches (which likewise sheweth Inuocation of Saints) in these wordes: Yee fathers which sleepe in Hebron, open to him the gates of Eden. that is of Paradise, which was planted in Eden. And Hebron is the place where Adam was buried, and his sepulcher religiously conserued in the time of Iosue, about 1500 yeares after his death. The same is the place which Abraham bought, and there buried Sara: where also himselfe, and Isaac, and Iacob were buried: and to which finally *Purgatorie. Prayer for the dead. And to Saints. Sepulchers of Patriarches religiously conserued*

Officio pro defunctis. Iosue 14. Gen. 23. the bo-

the bodies of the twelue sonnes of Iacob were translated from Sichem. As 10. li. 2. An-
sephus writeth. And sichem also was specially honored, because such per-^{tiquit}
sons had benne buried there, as S. Hierom witneseth, of his owne know ledge Epist. ad
in his time. Pamach.

Enoch trans-
lated alieue.

Againe by religious care of burying the dead in this first age, Enoch
was more certainly knowen to be Translated alieue, and not to be dead.
For the seuentie Interpreters, and S. Paul say He was not found, which ^{Gen. 5.}
importeth that they sought diligently for him, and that his bodie could not ^{Heb. 11.}
be found, for God translated him.

Communion
of Saints.

Ministerie of
Angels,

Honour of
Saints,

By al which we see mutual offices, and communion of good workes a-
mongst good men alieue and dead, which is called Cōmunion of Saints.
And herein Angels lacked not their offices. For God set Cherubins to kepe ^{Gen. 3,}
the gate of Paradise, that neither man should enter, being iustly expelled ^{24.}
for sinne, nor diuels, as S. Augustin noteth, lest they should take fruite of ^{li. 11. de}
the tree of life, and geuing it to men, allure them to more sinne. And now ^{Gen. ad}
Saints being exalted to Angels glorie, haue like honorable offices towards ^{lit. c. 40.}
other men, as Angels haue. Yea the bloud of Abel vniustly shed by Cain, ^{Gen. 4.}
and iustly to be reuenged by God, sheweth the peculiar honour, which God
bestoweth vpon his Saints, for their vertues and merites in this life, & espe-
cially in their death. For Precious in the sight of our Lord, is the ^{Psal.}
death of his Saints. ^{115.}

General Iud-
gement.

Iudge of the
world.

Hence also is proued, that seeing in this life the good are afflicted, and
the bad oftentimes prosper temporally, there must nedes be an other Court
of exact Iustice, and an other Reaconing day, wherein euerie one shal
receiue, according as they haue donne good or euil. which was sufficiently
intimated by Gods discussing, and manifesting Abels and Cains deserts,
which were hidden before, and in part rewarding them accordingly, yet
reseruing the ful reward of the one, and punishment of the other to the
next world. Of the Iudge and his sentence Enoch (alleadged by S. Iude the ^{Epist.}
Apostle) proficied clerly, saying: Behold our Lord cometh in his ^{Iude. 7.}
holie thousands, to doe iudgement aganst al, and to reprove al ^{14.}
the impious, of al the workes of their impietie, wherby they
haue donne impiously, and of al the hard things which impious
sinners haue spoken aganst him. Thus holie Enoch preached touching
the wicked, which thought there was no Iudgement to come, nor Iudge to
be feared.

Resurrection.

At this Iudgement al shal appeare in bodie and soule returning to life.
For that Al men shal rise from death is proued, by the immortalitie of
mans soule, which God did not make nor produce of corruptible matter, but
immediatly Breathed into his face the breath of life, and man be- ^{Gen. 2. 7.}
came a liuing soule. so the soule being immortal, and hauing a natural
inclina-

inclination to the bodie, mans natural perfection requireth the coniunction of bodie and soule. for neither soule nor bodie separated is a man, but both ioyned in one subsistence are a man, in so much that mankind should perish, except the bodies shal rise againe, and liue with the soules. And then shal the bodies be qualified according to the state of the soules, happie or miserable for euer.

Gen. 5. Of Eternal life the translation of Enoch is a figure. For seeing God pre-
serueth his corruptible bodie so long, from death and infirmitie, it is a token Everlasting life.
and manifest signe, that by the same powre of God, the bodies of men shal The blessed in
at last day, after that al men are once dead, rise againe, and remaine with eternal ioy.
the soules for euer. The good in Eternal ioy: the wicked in Eternal paine. The wicked
Both signified by the custodie of the gate of Paradise by Angels; who for in endles
euer kepe out those, that are stil defiled with sinne, and so they depart into paine.
fire euerlasting, and admit the innocent and iust into the kingdome of hea-
uen, which is euerlasting ioy and perfect felicitie.

Thus we see the face and brieife summe of Religion, in the beginning of Church euer
the World, til the floud: and the state of the Church, which was alwayes visible.
Visible, consisting of men good and bad, with a continual Succession of Succession of
Rulers, as wel spiritual as temporal. For the first borne were both Priestes and Patriarches.
Princes in euerie familie. And amongst the same one euer chief of al. From One supreme
which ranke Cain was excluded, or rather excluded him selfe, by Going head of the
forth from the face of our Lord. wherupon holie Moyses reciteth this Church.

Gen. 4. 16. Monarchical succession of one chiete, and Supreme Head, from Adam by
Gen 5. the line of Seth, Enos, Cainan, Malaleel, Iared, Enoch, Mathu-
Gen. 4. 17. sala, Lamech, and Noe. Neuertheles he setteth downe also the progenie
3. Aug. li. de Pa- store. c. of Cain, the first beginner of a worldlie, schismatical, and heretical con-
8. & 29. uenticle, opposite to the Citie of God. He denied Gods providence (as Cains nega-
tiue doctrin.
Thargum Hierosolomitannum testifieth) protesting to Abel, That there
was no Iustice nor Iudge, nor other world then this, no re-
ward for vertue, nor punishment for sinne, and so desperat-
ly he killed Abel. of these negative principles proceeded other like
detestable opinions, and most wicked life, sauage and barbarous cruel-
tie, and al kind of impietie. And in proceffe of time albeit manie True faith stil
remained in true faith, and vnitie of the Church, yet by conuersation remained in
with such miscreantes, especially by occasion of Mariages between the manie.
Gen. 6. faithful and infidels, almost the whole world was corrupted in manners. Some also iust
and perfect.

But Noe was iust and perfect. In punishment therefore of so great and enor- Interruption
mous sinnes, God sent the general floud, wherby al Cains progenie, and al of heretical
other infidels were wholly destroyed and extinguished, and the true Church Sinagogues.
notably purged; onlie iust Noe and his familie reserued. By whom the same Cōtinuance of
true Church was continued, and the World againe replenished with men. the Church.

CHAP. VIII.

The second
age of the
world.

The waters diminishing by litle and litle, 6. Noe sendeth forth a crow, 8. after him a dove, thrise: 18. lastly goeth forth with al that were with him in the arke. 20. erecteth an Altar, and offereth sacrifice.

The third part
of this booke.
Of the newin-
crease & mul-
tiplication of
the world.

∴ The crowe
returned not
into the arke,
but (as appea-
reth by the He-
brew text) go-
ing and retur-
ning rested v-
pon the arke.

∴ They entred
into the arke
the 17. day,
the secōd mo-
neth of the o-
ther yeare: so
they remai-
ned there 12.
monethes and
tenne dayes.

AND God remembred Noe, and al the beasts, and al the
cattle, which were with him in the arke, and brought
a winde vpon the earth, and the waters decreased. † And the
fountaines of the depth, and the flood gates of heauen,
were shut vp: and the rayne from heauen was stayd. † And
the waters returned from the earth going & comming: and
they begane to decrease after a hundred fiftie dayes. † And
the arke rested the seauenth moneth, the seauen & twentieth
day of the moneth vpon the mountaines of Armenia. † But
the waters for al that were going and decreasing vntil the
tenth moneth: for in the tenth moneth, the first day of the
moneth, the topps of the mountaines appeared. † And after
that fourtie dayes were passed, Noe opening the windowe
of the arke, which he had made, let forth a crowe: † which
went forth, and did ∴ not returne, til the waters were dried
vpon the earth. † He sent forth also a dove after him, to see
if the waters were ceased yet vpon the face of the earth.
† Which finding not where her foote might rest, returned
to him into the arke: for the waters were vpon the whole
earth: and he stretched forth his hand, and caught her and
brought her into the arke. † And hauing expected yet sea-
uen moe dayes, againe he let forth a dove out of the arke.
† But she came to him at euentide, carrying a bough of an
oliue tree, that had greene leaues in her mouth. Noe ther-
fore vnderstood that the waters were ceased vpon the earth.
† And he expected yet neuertheles other seauen dayes: and
he sent forth a dove, which returned not any more vnto him.
† Therefore in the sixt hundred and one yeare, the first mo-
neth, the first day of the moneth the waters were cleane di-
minished vpon the earth: and Noe opening the roofe of the
arke, looked, and sawe that the face of the earth was dried.
† In ∴ the second moneth, the seuen & twentieth day of the
moneth the earth was dried. † And God spake to Noe, saying:

† Goe

- 16 † Goe forth of the arke, thou & thy wife, thy sonnes and the
 17 wiues of thy sonnes with thee. † Al cattle, that are with thee
 of al flesh, as wel in foules, as in beastes, & al creepers, that
 creepe vpon the earth, bring out with thee, & goe yee vpon
 18 the earth: increase and multiplie vpon it. † Noe therefore
 went forth, and his sonnes: his wife, and the wiues of his
 19 sonnes with him. † Yea and al cattle, beastes, and creepers
 that crepe vpon the earth, according to their kinde, went
 20 forth out of the arke. † And Noe^h built an Altar to our Lord:
 and taking of al cattle and foules that were cleane, offered
 21 Holocausts vpon the Altar. † And our Lord smelled a sweete
 sauour, and said: I wil no more curse the earth for men: for
 the sense and cogitation of mans hart are prone to euil from
 their youth: I wil no more therefore strike euerie liuing
 22 soule as I haue done. † Al the dayes of the earth, :: seed-
 time and haruest, cold and heate, sommer and winter, night
 and day shal not rest.

:: In the whole
 yeare of the
 flood was no
 sowing nor
 reaping, nor
 pleasant varie-
 tie of times,
 but al desolate
 & miserable:
 hence forth
 God promi-
 seth more sea-
 sonable times
 S. Amb. li. de.
 Noe & Arca.
 c. 23.

ANNOTATIONS.

CHAP. VIII.

20. *Built an Altar*] Noe without expresse commandment, and without delay, offereth Sacrifice to God, for the benefite receiued, in his, and his families conseruation, with the other liuing creatures, in that general deluge of the world, *VVell knowing* (saith S. Ambrose) *That to be true thanksgiving, which is presented, not commanded: therefore he made no delay. For the vertue of a grateful mind excludeth doubtful deliberation, and he that expecteth, til the debt of thanks be exacted, is an vngrateful person* For more solemnitie, he dedicated an apt and permanent place, for this peculiar diuine seruice, *Building an Altar to our Lord.* The Hebrew word *Mizbeach* (of the verbe *Zabach*, to kil, or make sacrifice) and the Greeke *Thysiasterion*, signifie an Altar to sacrifice on, not a common table for meate. He offered of the cleane and best things because pure and deuout Sacrifice is due to God. Moreouer it was large and bountiful, for he offered of al the kindes of cleane beastes and foules. Finally he offered them in *Holocaustes*, where al was burned and consumed in the honour of God. How grateful al this was to God, Moyse signifieth saying: *Our Lord smelled a sweete sauour.* not that either anie sweete corporal sauour could of it selfe delight God, who is the most spiritual substance, or that the burning of flesh, bones, and bowels of beastes could yeld sweete sauour; but the deuout mind declared by such external dutie greatly pleased God. For God requireth both, but specially a sincere hart. As not only diuine Scriptures, and holie Fathers, but also moral Philosophers teach vs. *It were a greuous thing* (saith Plato writing of sacrifices) *If God had respect rather to the giutes, and sacrifices of men, then to their mind.*
- de Noe* the world, *VVell knowing* (saith S. Ambrose) *That to be true thanksgiving, which is presented, not commanded: therefore he made no delay. For the vertue of a grateful mind excludeth doubtful deliberation, and he that expecteth, til the debt of thanks be exacted, is an vngrateful person* For more solemnitie, he dedicated an apt and permanent place, for this peculiar diuine seruice, *Building an Altar to our Lord.* The Hebrew word *Mizbeach* (of the verbe *Zabach*, to kil, or make sacrifice) and the Greeke *Thysiasterion*, signifie an Altar to sacrifice on, not a common table for meate. He offered of the cleane and best things because pure and deuout Sacrifice is due to God. Moreouer it was large and bountiful, for he offered of al the kindes of cleane beastes and foules. Finally he offered them in *Holocaustes*, where al was burned and consumed in the honour of God. How grateful al this was to God, Moyse signifieth saying: *Our Lord smelled a sweete sauour.* not that either anie sweete corporal sauour could of it selfe delight God, who is the most spiritual substance, or that the burning of flesh, bones, and bowels of beastes could yeld sweete sauour; but the deuout mind declared by such external dutie greatly pleased God. For God requireth both, but specially a sincere hart. As not only diuine Scriptures, and holie Fathers, but also moral Philosophers teach vs. *It were a greuous thing* (saith Plato writing of sacrifices) *If God had respect rather to the giutes, and sacrifices of men, then to their mind.*
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CHAP. IX.

God reneweth the blessing of multiplication, 3. alloweth the eating of flesh, but not of bloud. 8. promiseth neuer againe to destroy the world by water. 22. Cham saw, and reported his fathers nakednes, which Sem and Iapheth covered. 24. For which he his cursed, and they are blessed.

ANd God blessed Noe and his sonnes. And he said to them: :: Increase, & multiplie, and replenish the earth. 1
 † And your terror and dread be it vpon al the beasts of the 2
 earth, and vpon al the foules of the ayre, with al that moue
 vpon the earth: al the fishes of the sea are deliuered to your
 hand. † And al that moueth, and liueth shal be yours for 3
 meat: euen as the grene herbes haue I deliuered al to you.
 † Sauing that flesh with bloud you shal not eate. † For I 4 5
 wil require the bloud of your soules at the hands of al beasts:
 and at the hand of man, at the hand of eech man, and of his
 brother, wil I require the soule of man. † Who soeuer shal 6
 sheed mans bloud, his bloud shal be shed: for to the image
 of God man was made. † But increase you and multiplie; 7
 and goe vpon the earth, and fil it.

Leuit 17.

† Thus also said God to Noe, and to his sonnes with him: 8
 † Behold I wil establish my couenant with you, and with 9
 your seede after you: † and with euerie liuing soule, that is 10
 with you, as wel in al foules as in cattle & beasts of the earth
 that are come forth out of the arke, and in al beasts of the
 earth. † I wil establish my couenant with you, and al flesh 11
 shal be no more destroyed with the waters of a flood, nei-
 ther shal there be from henceforth a flood to wast the earth.
 † And God said: This is the signe of the couenant which I 12
 geue betwen me and you, and betwen euerie liuing soule,
 that is with you, for perpetual generations: † :: my bowe 13
 wil I set in the clouds, and it shal be the signe of a couenant
 betwen me and betwen the earth. † And when I shal couer 14
 the element with cloudes, my bowe shal appeare in the
 cloudes: † and I shal remember my couenant with you, and 15
 with euerie liuing soule that beareth flesh: and there shal no
 more be waters of a flood, to destroy al flesh. † And my 16
 bowe shal be in the cloudes, and I shal see it, and I shal re-
 member the euerlasting couenant, that was made betwen
 God,

:: The rain-
 bow was be-
 fore, but was
 not a signe, as
 God saith
 henceforth it
 should be, for
 men to re-
 member his
 promise.
 Seuerianus in
 Gen. 5. Tho.
 Quodlib. 3.
 a. 30.

God and euerie liuing soule of al flesh which is vpon the
 17 earth. † And God said to Noe: This shal be the signe of the
 couenant, which I establihed, betwen me & al flesh of the
 18 earth. † The sonnes therfore of Noe, that came out of the
 arke, were Sem, Cham, and Iaphet: and Cham he is the fa-
 19 ther of Chanaan. † These three are the sonnes of Noe: and
 of these was al mankind spred ouer the whole earth.
 20 † And Noe a husbandman began to til the ground, and
 21 planted a vineyard. † And drinking of the wine was made
 22 drunke, and naked in his tabernacle. † Which when
 Cham the father of Chanaan, had seene, to wit that his fa-
 thers priuities were bare, he told it to his two bretheren
 23 abroad. † But in dede Sem and Iapheth put a cloake vpon
 their shoulders, and going backward, couered the priuities
 of their father: and their faces were turned away, and they
 24 sawe not their fathers priuities. † And Noe awaking from
 the wine, when he had learned what his younger sonne had
 25 done to him, † he said: "Cursed be Chanaan, a seruant of ser-
 26 uantes shal he be vnto his bretheren. † And he said: Blessed
 27 be the Lord God of Sem, Chanaan be his seruant. †" God
 enlarge Iapheth, and dwel he in the tabernacles of Sem, and
 28 Chanaan be his seruant. † And Noe liued after the flood
 29 three hundred fiftie yeares. † And al his dayes were in the
 whole nyne hundred fiftie yeares: and he died.

By this it is
 clere that Noe
 had no more
 children after
 the flood. S.
 Chrysost. ho.
 29. in Gen.

Apoc.
 13. 8.

Heb. 11.

ANNOTATIONS.

CHAP. IX.

Ad. 9. 119. Ho. 27. in Gen. 3. *Al that moueth*] S. Iustinus Martyr, S. Chrysostom, and other ancient Doctors proue, that flesh was lawful to be eaten before the flood: but being not necessarie, because men were stronger, and other things also of more force, the better sorte which were of Seths race abstained from it. But after the flood flesh being more necessarie, God altereth that custome of abstinence, with this limitation and commandment, that they shal not eate bloud.
 4. *Flesh with bloud*] Though this positieue precept, of not eating bloud, serued wel to make men more abhorre manslaughter (which is forbid by the law of nature, and the reuenge therof here and in other places seuerly threatened) yet it was specially geuen both immediatly after the flood, and in the law of Moyse (with manie the like) to exercise men in obedience. And the same was renewed, for a time, by the Apostles, to appease a controuersie in the primitiue Church. For that the Iewes conuerted to Christ, hauing benne long accustomed to this obseruation, could not indure to see it broken, by them selues, or other Christians, and being no great burden, for the Gentiles,

Voluntarie ab-
 stinence with-
 out cōmand-
 ment.

Abstinence
 from bloud
 some times
 commanded
 not alwayes.

it was

it was decreed that al should kepe it. And so peace was made. Neuertheles it was abolished when the cause ceased. As S. Augustin declareth against Faustus the Manichee. Such is the authoritie of the Church to decree, and againe to disanul an obseruation of a thing of it selfe indifferent.

li. 3. c. 13.

Noe sinned not in drunkenness:

Noe a figure of Christ
Sem and Iapheth a figure of the Church,
Cham of Infidels.

21. *Drum'e*] Noe sinned not, by the common iudgement of ancient Fathers, in that he was overcome with wine, because he knew not the force therof, hauing drunk only water al his life before. But this external rebuke, and worldlie disgrace happened to Noe, in figure of Christ naked on the Crosse. As S. Cyprian (Epist. 63. ad Cœcilium) S. Augustin (li. 16. de ciuit. c. 2. & li. 12. contra Faustum Manicheum. c. 23. & 24.) Eucherius, Rupertus and others (vpon this place) do teach. And likewise that Sem and Iapheth were a figure of the Church consisting of Iewes and Gentiles, and Cham of Heretikes, and other Infidels, that deride the infirmities, which our Sauour sustained. Goe to now (yee Manichees, saith S. Augustin) object calumnies to the ancient holie Scriptures, doe so, yee children of Cham, to whom naked flesh seemeth vile, by which your selues were begotten. For neither could yee by anie meanes haue benne called Christians, except Christs as he was foretold by the Prophetes, had come into the world, had drunk that cuppe of his vinyard, which could not passe from him, had slept in his passion, as in drunkenness of folie (which is wiser then men) and so the infirmitie of mortal flesh (which is stronger then men) had become naked, by the secret counsel of God, which infirmitie vales the word of God had taken vpon him, the very name Christian, wherof yee also glorie, had not benne at al in the earth.

S. Chri-
st. ho.
29.
S. Theod.
q. 65.
S. Amb.
c. 30. de
Noe &
Arca.
li. 12.
c. 24.
cont.
Faust.

Why Chanaan is cursed rather then Cham.

25. *Cursed be Chanaan*] Why Chanaan the sonne is cursed, and not his father Cham, diuers yeld diuers reasons. S. Theodoretus reporteth out of the Hebrew Doctors, that Chanaan a boy first saw his grandfathers nakednes, and told the same to his father, and so they both derided that they should haue couered, Chams other sonnes not offending, and therefore not his whole progenie but only Chanaan & his posteritie were here cursed by Noe. S. Chrysostome supposeth that for so much as God had blessed Noe & his three sonnes coming forth of the Arke, he could not presume to curse anie of those, whom God had blessed, therefore cursed Chanaan who in wickednes was like to his father. S. Gregorie bringeth this, for example of wicked men, escaping punishment in this life, and are punished in the next, and in their posteritie, following their vices. *What meaneth it* (saith he) *that Cham sinning, Chanaan his sonne had sentence of reuenge, but that the sinnes of the reprobate prosper here in this life vnuenged, and are punished after wards?* And clere it is that Chanaans most wicked posteritie were subdued in the end, and most of them destroyed by the children of Israel (who were of Sem) vnder the conduct of Iosue, according to Noes propheticall blessing of Sem, and cursing of Chanaan.

q. 57. 30
Gen.
ho. 29.

Sinnes punished in the posteritie.

The effect of blessing and cursing.

Iapheths blessing.
Literal
Mystical.

27. *God enlarge*] This blessing of Iapheth was literally fulfilled, when (according to his name, which signifieth *Latitude* or enlargement) his plentiful issue possessed most ample countries, both in the Continent, and Ilandes. But mystically it had effect (As S. Hierom. S. Augustin. Rupertus and others expound it) when the Apostles, being Iewes of the race of Sem, first builded the Christian Church, wherin the most part of that nation refused to dwell, contemning Christs Gospel & grace, and the fulnes of Gentiles entred in, and were made inheritors. Finally Chanaan is seruant to both Sem and Iapheth, in that Heretikes being vnder the Iurisdiction of the Church, gathered of Iewes and Gentiles, serue to stir vp Catholiques diligence to more exact knowledge of al truth; and their patience to more merite and glorie.

li. 26.
Moral.
c. 18.
Act. 13.
Rom. 11.
Ephes. 2.
Tradit
Hebra.
li. 16. ci-
uit. c. 2.
li. 12. c.
24. cont.
Eauf.
li. 4. c.
38. in
Gen.

How Heretikes serue Catholiques.

CHAP. X.

The genealogie of Noes children, by whom the World was increased againe, after the floud.

1 **T**H E S E are the generations of the sonnes of Noe, Sem,
 2 Cham, and Iapheth: and children were borne to them
 3 after the floud. † The children of Iapheth: Gomer, and Ma-
 4 gog, and Madai, and Iauan, and Thubal, and Mosoch, and
 5 Thiras. † Moreouer the children of Gomer: Ascenez and
 6 Riphath and Thogorma. † And the sonnes of Iauan: Elifa
 7 and Tharsis, the Cetims and the Dodanim. † Of these
 8 were diuided the Iles of Nations in their countries, ech one
 9 according to his tongue and their families in their nations.
 10 † And the sonnes of Cham: Chus, and Mesraim, and Phut,
 11 and Chanaan. † And the sonnes of Chus: Saba, and Heuila,
 12 & Sabatha, and Regma, & Sabathaca. The sonnes of Regma:
 13 Saba, and Dadan. † Moreouer Chus begat " Nemrod: he be-
 14 gan to be mightie in the earth, † and he was a valiaunt hun-
 15 ter :: before our Lord. Therof rose a prouerbe: As it were
 16 Nemrod the valiaunt hunter before our Lord. † And the
 17 beginning of his kingdome was Babylon, and Arach, and
 18 Achad, and Chalanne in the land of Sennaar. † Out of that
 19 land came forth " Assur, and builded Ninieue, and the streets
 20 of the citie, and Chale. † Resen also betwen Ninieue and
 21 Chale: this is the great citie. † But Mesraim also begat
 22 the Ludims, & the Anamims, & the Laabims, the Nephthu-
 23 ims, † and the Phetrusims, and the Casluims: of whom
 24 came forth the Philistims & the Caphtorims. † And
 25 Canaan begat Sidon his first begotten, Hethæus, † and
 26 Iebusæus, and Amorrhæus, and Gergesæus, † Heuæus and
 27 Aracæus: Sinæus', † and Aradius, Samaræus, and Hama-
 28 thæus: and afterwarde were spred the people of the Chana-
 29 nits. † And the limitts of Chanaan were from Sidon as we
 30 come to Gerara euen to Gaza, vntil thou enter to Sodoma
 31 & Gomorrha, and Adama, & Seboim euen to Lesa. † These
 32 are the children of Cham in their kinreds, and tongues, and
 33 generations & lands, and nations. † Of Sem also: father of
 34 al the children of Herber, the elder brother of Iapheth were
 35 borne. † The children of Sem: Ælam and Assur, and

:: That is
 in his sight
 who can not
 be deceiued.

:: Hence S. Au-
 gustin geathe-
 reth that the
 people of Is-
 rael were cal-
 led Hebrewes
 of this Heber.
 1.16. c. 3. ciuit.

∴ Heber ha-
ving a sonne
borne when
the tongues
were diuided
called him
Phaleg, which
signifieth diui-
sion S. Aug. li.
16. c. 11. ciuit

Arphaxad, and Lud, and Aram. † The children of Aram: 23
Vs, and Hul, and Gether, and Mes. † And Arphaxad also 24
begat Sale, of whom was borne Heber. † And to Heber 25
were borne two sonnes: the name of the one was Pha-
leg, ∴ because that in his dayes was the earth diuided: and
his brothers name was Iectan. † The which Iectan begat 26
Elmodad, and Saleph, and Asarmoth, Iare, † and Aduram, 27
and Vzal, and Decla, † and Ebal, and Abimael, Saba, 28
† and Ophir, and Heuila, and Iobab. al these were the chil- 29
dren of Iectan. † And their dwelling was from Messa as we 30
goe on as far as Sephar a mountaine in the east. † These are 31
the children of Sem according to their kinred and tongues,
and countries in their nations. † These are the families of 32
Noe, according to their peoples & nations. Of these were
" the nations diuided on the earth after the flood.

ANNOTATIONS.

CHAP. X.

Nemrod king
of Babylon, a
futtle & cruel
giant.

An Arch-he-
retike.

Assur, sonne
of Sem, or
Ninus king
of Assirians.

First false
goddess.

8. *Nemrod.*] To this Nemrod the sonne of Chus, first builder and king of Babylon, Iosephus, S. Epiphanius, S. Hierom, S. Augustin, and generally al
ancient writers ascribe the first tyrannie, and first setting vp of an earthlie citie
opposite to the Citie of God after the flood. He was a *Valiant*, or rather a *Vio-
lent hunter* a giant hunter (saith S. Augustin, according to the seuentie Interpre-
ters) who by falshood and force brought manie vnder his dominion. For he
sturred vp pride (saith Iosephus) and contempt of God in men, auoching that
they were not beholding to God for present felicitie, but to their owne ver-
tue; and so supposing men would fal from God to him, if he offered him selfe
a leader, and helper against a new flood, by litle and litle drew al to tyrannie.
He was otherwise called Saturnus, and was at length amongst others ac-
counted a god. After him his sonne Belus Iupiter (as most authors affirme)
raigned 65. yeares. And then succeded Ninus the first king of the Assirians.

11. *Assur builded Ninue*] Here is great difficultie, and much dispute a-
mongst writers, who this Assuris. Briefly, we may either say with Iosephus,
and S. Augustin, that Assur the sonne of Sem built a citie, which afterwards
Ninus of Chams race enlarged, enriched, and changing the name called it
Ninum: or els that this word *Assur* here signifieth (as. 4. Reg. 15. Psal. 82. Esaie
10. & 31.) the king of Assirians, to wit Ninus the sonne of Belus, who as al histo-
ries greeke and barbarous reporte (saith S. Hierom) was the first that raigned
ouer al Asia, & among the Assirians built Ninum a citie of his owne name,
which the Hebrewes cal Ninue. He set vp the Monarchie of the Assirians,
called the golden kingdom, which stood 1240. yeares. And made his father
Belus to be honored for a god. To whom the Babilonians, as Plinie testifieth,
first erected statuas, altares, & temples. Of this Belus or Bel of Babylon were
also deriued other false goddesses, as Belial the god of Libertines, or without
yoke, Beelphegor god of the Moabites, Beelzebub of the Acharonites, Baal in
Samaria, Baalim amongst the Philistims: and the like in other nations.

Li. 1. c. 4.

Antiq.

1. Antiq.

Chalda.

Li. 1. c. 2.

in Osee.

li. 16. c. 3.

4. & 17.

ciuit.

Berosus

Annian.

li. 4. c. 5.

Eusebius

in chron.

& alij.

li. 1. Ant.

tiq. c. 4.

Li. 16. c.

3. ciuit.

Euseb. in

chron.

Iud. 19.

Num. 25.

4. Reg. 1.

3. Reg. 16.

32. *The Nations*] How manie Nations and tongues were in the world immediately after the towre of Babylon, is more comonly supposed, then clerly shewed by old or late writers. Only it semeth certaine and euident, that there were iust as manie tongues as Nations. But to finde precisly (as the common opinion holdeth) 72, is hard. For in this chapter (where they would count this number) are not mentioned so manie. Neuertheles if we adde certaine that begane distinct Nations afterwards, til Iacob with his children went into Ægypt (in whom only the Hebrew Nation and Tongue continued to Christs time, the number wil come right. Of Iapheth were borne 7. sonnes chiefe of Nations. Againe of Gomer (besides his supposed successor, who can not be counted beginner of an other distinct nation) came 2. other heades. Likwise of Iauan (besides his first sonne) rose 3. more nations. Of Cham by his first sonne Chus were 6. nephewes princes of nations. Againe of Regma (besides his successor) came one more. And Nemrod besides his kingdom of Babylon, raysed vp other 6. By his second sonne Mesraim came 8. nations, Chams third sonne Phut made ouly one nation. And Chanaan his sonnes made 11. more. Of Sem (last mentioned for better connecting the maine Historie, and succession of the Church) came the chife and principal Nation the Hebrewes, descending from him by Arphaxad, Sale, Heber, and so directly to Iacob. Of Sem also were borne 4. other sonnes beginners of nations. Againe of Aram (besides his first sonne) were 3. fathers of nations. Likwise of Heber (besides the Hebrewes descending by Phaleg) were borne to his other sonne Iectan 13. heades of nations. These are al that are named in this place: to wit, of Iapheth, 12. of Cham 33. and of Sem 21. which make in al 66. wherunto if we adioyne Nachor (Abrahams brother) Moab, and Ammon (Lots sonnes) also Ismael (Abrahams eldest sonne) and his issue by Cetura, and finally Esau (Iacobs brother) who made 6. more distinct nations, the whole number is 72. This probable collection, with the rest, we submit to better iudgement.

The common opinion of 72. tongues is not clere in Scripture.

Yet this number of nations and tongues may be probably geathered in this and other places of Genesis.

The Hebrews chiefe of these nations.

S. Aug.
16. c. 3.
canit.

Gen. 24.
19.
17.
25, 6.
25, 23.

CHAP. XI.

God hindereth the vaine purpose of building a hiegh towre, 7. by confounding mens tongues. 9. wherof it is called Babel. 10. The genealogie of Sem to Abram.

The fourth part of this booke.

Of the diuision of tongues and nations.

1 **A**ND the earth was of one tongue, and al one speach.
2 **†** And when they remoued from the east, they found
3 a plaine in the land of Sennaar, and dwelt in it. **†** And eech one said to his neighbour: Come, let vs make bricke, and bake them with fire. And they had bricke in steed of stone,
4 and bitume in steed of mortar: **†** and they said: Come, "let vs make vs a citie and a towre, the toppe wherof may reach to heauen: and let vs renowne our name before we be dispersed into al lands. **†** And our Lord descended to see the citie
5 and the towre, which the children of Adam builded, **†** and he said: Behold, it is one people, and one tongue is to al: and

they haue begunne to doe this, neyther wil they leaue of from their determinations, til they accomplish them indede. † Come ye therefore, " let vs goe downe, and there confound 7 their tongue, that none may heare is neighbours voice.

:: He that spea-
keth so confu-
sedly that he
is not vnder-
stood is said to
babe.

† And so our Lord disperfed them from that place into al 8 lands, and they ceased to build the citie. † And therefore 9 the name therof was called Babel, :: because there the tongue of the whole earth was confounded: and from thence our Lord disperfed them vpon the face of al countries.

:: Moyfes here
sheweth the
succession of
Patriarches,
from Sem to
Abraham, as
he did before
from Adam to
Noc. S. Aug.
li. 16. c. 10. ci.

† These are :: the generations of Sem: Sem was an hundred 10 yeares old when he begat Arphaxad, two yeares after the flood. † And Sem liued after he begat Arphaxad, five hun- 11 dred yeares: and begat sonnes and daughters. † Moreouer 12 Arphaxad liued thirtie five yeares, and " begat Sale. † And 13 Arphaxad liued after he begat Sale, three hundred three yeares: and begat sonnes and daughters. † Sale also liued 14 thirtie yeares, and begat Heber. † And Sale liued after he 15 begat Heber, foure hundred three yeares: and begat sonnes and daughters. † And Heber liued thirtie foure yeares, and 16 begat Phaleg. † And Heber liued after he begat Phaleg, 17 foure hundred thirtie yeares: and begat sonnes and daughters. † Phaleg also liued thirtie yeares, and begat Reu. 18 † And Phaleg liued after he begat Reu, two hundred nine 19 yeares, and begat sonnes and daughters. † And Reu liued 20 thirtie two yeares, and begat Sarug. † Reu liued also after 21 he begat Sarug, two hundred seauen yeares: and begat sonnes & daughters. † And Sarug liued thirtie yeares, and 22 begat Nachor. † And Sarug liued after he begat Nachor, 23 two hundred yeares: and begat sonnes and daughters.

† And Nachor liued nine and twentie yeares, and begat 24 Thare. † And Nachor liued after he begot Thare, an hun- 25 dred and nintene yeares: and begat sonnes and daughters.

† And Thare liued seauentie yeares, and begat Abram 26 and Nachor, and Aran. † And these are the generations 27 of Thare: Thare begat Abram, Nachor, & Aran. More- ouer Aran begat Lot. † And Aran died before Thare his 28 father, in the land of his natiuitie in :: Vr of the Chaldees.

† And Abram & Nachor married wiues: the name of Abram 29 his wife was Sarai: and the name of Nachor his Wife, Melcha the daughter of Aran the father of Melcha, and the father of Iefcha. † And Sarai was barren, neither had she 30 chil-

:: Vr a citie,
or territorie
of Chaldea.
70. Interpret.
and Iosephus
li. 1. Antiq.

31 children. † Thare therfore :: tooke Abram his sonne, and Lot the sonne of Aran, his sonnes sonne, & Sarai his daughter in law, the wife of Abram his sonne, and brought them out of Vr of the Chaldees, for to goe into the land of Chanaan : and they came as farre as Haran, and dwelled there. † And the dayes of Thare came to two hundred fife yeares, and died in Haran.

Abram was commanded to goe forth of Chaldea, as appeareth Act. 7. v. 4. Though this iourney is here ascribed to Thare as the principal person.

ANNOTATIONS.

CHAP. XI.

4. *Let vs make*] Here we may see in Nemrod the common causes of heresies, and the maner of Hertikes ptoceeding. For he hauing a sutable proud, and aspiring mind, first detracted from God, perswading men (as is noted before) not to depend vpon Gods prouidence, and finding some others of like humour, they conspired together, and drew more folowers, by bearing the simpler sorte in hand (for it was vnpossible wise men should beleue it) that they would make a towre of defence against a new flood, if God should thinck to drowne the world againe. But their principal intention was to make themselves great and strong for the present, and famous to posteritie. Al which God ouerthrew neither suffering them to build vp their imagined castle of strength nor to be praised for their worke, but made them infamous to the worlds end.

Pride is cause of schisme and heresie. False pretences deceiue the simple.

Heretikes prosper for a time, but are confounded in the end.

7. *Let vs confound*] God in dissipating this vaine worke of men, would vse the ministerie of Angels. As not only Philo Iudeus, and Origen, but also S. Augustin, S. Gregorie, and other fathers expound these wordes, *Come, let vs descend, and confound their tongue.* where they also note Gods singular wisdome, mercie, and iustice, so punishing the offence, that he turneth it to his owne glorie, and the profite of al men: shewing his powre and soueraigne Maiestie by two great miracles. First by so suddainly and vtterly depriving al those builders, of their vsual tongue, that presently they could neither speake it, nor vnderstand it. Secondly, by geuing diuers distinct languages to seuerall sortes or families, which they immediatly vnderstood, and spoke most promptly, as if they had long before lerned and vsed the same. But to no man was geuen more then one language. And so, to the more commoditie of al mankind, they were forced to part into sundrie coastes of the earth, which they inhabited and replenished with distinct Nations, hauing the same Angels their spiritual Patrones and Protectors, which had seuerally changed their language. In particular, it was profitable to the good who being before oppressed by the vnited powre of manie wicked, were releued (as S. Gregorie teacheth) when their persecutors were diuided. These good were the familie of Heber, as S. Chrysostom, and S. Augustin proue. For seing the change of tongues was inflicted for punishment, it appeareth that Heber and his familie were innocent of the vaine attempt, whose tongue was not changed, but remained the same, and of him was called the Hebrew tongue for distinction sake after there were manie tongues, which before had no distinct name being the only tongue of al men. Againe touching the offenders (who were punished in their tongues, that they could not be vnderstood commanding one an other, because they would not vnderstand God iustly commanding them al) they also reaped this ptofit,

Ministrie of Angels.

God turneth the offence of men to good. Two miracles. In priuation of one tongue and geuing a new.

Diuision among euil men is profitable.

The member offending is punished.

Heber and his familie cōsented not to the building of Babel.

Gift of tongues
most profitable
to the
Church.

Scriptures
hard

Some think
Moyſes omit-
ted Cainan for
a myſterie.

Refutation.

Others conie-
cture Cainan
ſhould not be
in the text of
the 70.

But neuer a-
nie Catholi-
que (nor he-
retike before
Beza) put Ca-
inan out of S.
Lukes Goſpel.

A memorable
ſentence of S.
Beda.

Beza ſacrilegi-
ouſly proud.

The heretical
English Editi-
ons differ in
this point.

that they were forced to leaue of that bad worke, and withal to ſeeke more ample habitations, who *If they had there more increaſed in number and ſtrength, would without doubt (ſaith S. Chriſoſtom) haue attempted worſe things.* And in-
finite manſlaughter would haue benne committed, amongſt ſo manie for poſ-
ſeſſion of that one citie & towre. Finally the fathers note that as God wrought
here much good by diuiſion of tongues: ſo he wrought much more by com-
munion of tongues, geuen to the Apoſtles, therby inabling them to gether one
Church of al Tongues and Nations.

12. *Begat Sale*] Here is an intricate difficultie. For the Hebrew and Latin
text, both here and in Palalippomenon, ſaying Arphaxad begat Sale, the 72. Inter-
preters and S. Luke place Cainan betwen them, as ſonne of Arphaxad,
and father of Sale. Eusebius alſo in his Chronicle, with moſt Greeke Doctores,
and S. Auguſtin, count Cainan in this Genealogie of Sem. VVherupon manie
do number him in this ranck, and ſuppoſe that Moyſes omitted him for ſome
Myſterie, and yet writeth truly, that Arphaxad begat Sale, not his proper
ſonne, but his ſonnes ſonne: as S. Mathew ſayth, Ioram begat Ozias, who
was his nephewes nephew. But againſt this ſolution it is replied, that then
Arphaxad ſhould haue bene a grandfather at 35. yeares of age: which were
ſtrange in thoſe daies, how ſoeuer it is now. And a greater difficultie, or
rather abſurditie muſt alſo be granted, that Arphaxad begat both Cainan
at the age of 35. yeares, according to the 72. Interpreters, and that Sale was
alſo begotten the ſame yeare, according to the Hebrew, being both true.
VVhich inconuenience is not in the Genealogie written by S. Matthew.
Others therfore according to the Hebrew and Latin text, with moſt Latin
Doctores, omit Cainan in this place, and Paralipomenon, namely with S. Hie-
rom, who diligently examining and reconciling varieties, betwen the Hebrew
and the Greeke, maketh no mention at al of this difference. VVhich maketh
ſome to coniecture, that in S. Hieroms time Cainan was not in the Greeke
copies, at leaſt not in thoſe that he had, and held for the beſt. And at this day
ſome haue him not. VVhich may be admitted for a probable anſwere tou-
ching the Hebrew and Greeke of the old Teſtament. But for ſo much as al
copies, both Greeke & Latin, alſo S. Hieroms Edition of S. Lukes Goſpel haue
Cainan, the difficultie ſtil remaineth betwen Moyſes and S. Luke. How then
ſhal this doubt be ſolued? we can not ſolue it. And no maruel. For venerable
Bede could not. VVhoſe wordes are theſe: S. Luke vſeth rather the Greeke
teſtimonies then the Hebrew: wherof hapeneth that I much maruel at, and
for dulnes of wit, being ſtricken with great admirrtion, I can not throughly
ſcan, ſeeing in the Hebrew veritie are found only tenne generations from the
floud vnto Abraham, by what meanes S. Luke, who (the Holie Ghoſt gouer-
ning his penne) could in no ſorte write falſe, would rather ſet downe eleuen
generations in the Goſpel, Cainan adioyned according to the ſeuentie Inter-
preters. Thus writeth S. Beda, reuerently admiring that he could not vnder-
ſtand. For being aſſured that the Holie Ghoſt governed the penne both of
Moyſes and S. Luke, and that he is not contrarie to him ſelfe, it muſt nedes be
true which ech of them writeth, though other learned men can not reach the
profoundnes of ſome difficulties that occure. And therfore Beza was extreme
ſaucie to daſh Cainan out of S. Lukes Goſpel, and that wittingly and moſt
impudently ſaying, in his Annotations: *Non dubitauimus expungere: VVe doubted*
not to put it out. The former English Editions, otherwiſe corrupt in manie
places, haue Cainan in the text of S. Lukes Goſpel, but their latter transla-
ters are in this point pure Bezites.

The end of the ſecond age.

Ho. 30.

in Gen.

S. Greg.

ho. 30 in

Euan.

1. Par. 1.

Luc. 3.

v. 36.

Li. 16. c.

10. ciuit.

Mat. 1.

Queſt.

Hebra.

Editio

quedam

vaticane

Prefat.

coment.

in Acta

Apoſt.

1552

1577.

THE CONTINUANCE OF THE CHURCH

AND RELIGION, IN THE SECOND AGE OF THE WORLD.

From Noes flood to Abrahams going forth of his countrie.

The space of 368. yeares.

NO MAN can wel doubt nor wil denie, that the same Church continued al the second age which was in the first, considering that Noe and Sem lived about 50. yeares after the birth of Abraham, and Sem 150. more: and that these three, and some others of that time are renowned in holie Scripture, for sincere professors of true Religion. But for more manifestation of their faith, and that the Church was then very conspicuous, we shal repete certaine principal pointes of Religion professed and practised al that time, by a continual knowne visible companie united in one mystical bodie: though in the meane while, the wicked sprong and grew in number and worldlie force, much oppressing yet neuer suppressing the good.

Articles of Religion professed in the second age.

Gen. 8. First iust Noe coming forth of the arke with his familie, professed his religious mind to One God almightie, supreme Lord of al, by Offering external voluntarie, speedie, pure, solemne, and bountifull Sacrifice of Holocaustes, as a Priest upon an Altar. After which most grateful office, God **Gen. 9.** making a covenant with him and his seede, neuer againe to destroy the world by Water, confirmed the same by the signe of the rainbow, which represented the second Person of the B. Trinitie, the Sonne of God, Christ our Lord **Heb. 11.** to be borne The Sonne of man, & extended upon the Crosse: in whom Noe beleeuing was instituted heyre of the iustice, which is by faith in our Redemer.

One God.
External Sacrifice
Priesthood
Altars.
Christ.
Crosse.
The B. Trinitie.
Redemer.

Gen. 9. We haue here againe Gods operative blessing, with the effect of increase and multiplication, the issue of Noe by his three sonnes, in short time making manie Nations. By the way also we haue an example of Fathers solemne Blessing and Cursing their children. The effectes wherof succeeded afterwards accordingly. Likewise in this age was geuen a particular precept **Gen. 9. v. 4.** Not to eate bloud. And Noe obserued distinction of Cleane beastes, offering sacrifice in them only, as before the flood, he was commanded to take mee of **Gen. 9. v. 20** them into the arke, then of the Vncleane.

Gods blessing operative.
Fathers blessing & cursing
Abstinence from bloud.
Cleane, and vncleane;

Gen. 10, 10. In that so ample mention is made of sinne and wickednes, there is no doubt, but Noe, the preacher of iustice, admonished and exhorted sinners **Gen. 11.** to Repentance: yea he Punished Cham & Chanaan, by his curse in their posteritie. And God him selfe Threatned to exacte the bloud of man **Gen. 9. 5.** iustly shed. In the meane time Inflicted also some punishment upon the builders of Babel, by confounding their tongues. And that by the Ministerie of Angels. **Gen. 11.**

Penance preached and inflicted.
Ministerie of Angels.

Which punishment in part, and threatens of more importe a General Resur-

Refurrection
Iudgement.
Eternal ioy,
and paine.

Refurrection, and Iudgement, where al things shal be exactly discus-
sed and Iudged. And then wil folow Eternal life to the good: and
Euerlasting paine to the damned.

Church visible and no doubt taught by Noe & his sonnes) shew clerly a Visible Church,
Good and bad consisting of good and bad. Noe remaning the same man as before the floud; Cap. 8.
in the Church Sem and Iapheth are commended and blessed for wel doing; Cham bla- & 9.
med, & cursed in his posteritie: yet neither he nor anie of his sonnes or daugh- c. 10, 21.
ters fel into heresie, or other infidelitie, for anie thing that appeareth in Scrip-
ture, or other authentical testimonie. Heber also and his familie are
particularly commended by Moyses, as the right folowers, and the spiritual
children of Sem (Who had innumerable other carnal children) as those that
were innocent touching the presumptuous building of others, who for the
same fault lost their old tongue, which the familie of Heber kept. As S. Chri- Ho. 30.
stom and S. Augustin do proue. Againe, diuers of this familie falling af- in Gen.
terwards by litle and litle to other nations, the Familie of Thare, saith li. 16. c
the same S. Augustin (li. 16. c. 12.) albeit not al, or not alwayes, yet euer 11. & li.
some of them, and Abraham continually, with Sem, Heber, Phaleg, & 18. c. 39.
manie others, not mentioned by Moyses in his brieife description (as S. ciuit.
Gregorie doubteth not to suppose) were iust, and kept the true faith, and L. 5. c. 35.
vndefiled Religion. Moral in
3. Iob.

Nemrod an
Arch-heret-
ike.

But Nemrod Chams nephew, and sonne of Chus described for a valiant
hunter, a violent giant, and tyrant, was an Archheretike, a deuiser and Ioseph. li.
teacher of false doctrin, against God and true faith. By sutletie and tyrannie 1. c. 4.
he induced manie of liking or of feare to folow him, and so in schisme he Antiq.
maintained heresie, That men were not beholding to God, but to
them selues, for temporal prosperitie.

His proud he-
resie.

Wherof begane a new & cruel confederacie, against the Citie of God, &
the second great Sect of Infidels. For Barbarisme being the first, begun by
Cain and ended by the floud: The second mother of al sectes beginning Li. de he-
after the floud (as S. Epiphanius writeth) was Scythisme: so called of resibus.
the Scythians a most cruel people. Who according to Nemrods heresie (not
thincking them selues beholding to God for temporal happines, but to their
owne forces) tyrannized ouer the weaker, and manie wicked banning toge-
ther extremly oppressed the more peacable, especially the Church and true ser-
uants of God. And this was one special cause of building Babylon, besides
their ambitious desire of perpetual fame, and their bearing the simple in hand
of a defence against a new floud, to make it in dede, a strong hold for tyrants
to offend others, and to defend them selues. Wherfore God (who before de-
stroyed al Infidels by the floud) confounded these builders by diuiding their
tongues, and so forced them to breake, and part into manie countries.

The first Sect
of Infidels
was Barbaris-
me before the
floud.
The second
Scythisme.
Crueltie.

Thus

Thus mankind being diuided vpon the earth, opinions also were multiplied concerning Religion. For shortly the perswasion of mens trusting in themselves, and in other mortal men appeared absurde, euen the strongest feeling aduersities, or sayling sometimes of their purposes, saw there was neede of supernal helpe, and that earthlie things depended much vpon diuine wil and powre. But hauing forsaken God Almighty, the onlie maker and conseruer of al, they begane to imagine and serue false goddes, both famous dead men, which had prospered in this world, and diuers other things, by which they receiued commoditie, or feared damage.

Vntruthes are vnconstant.

Hence therfore rose the third principal sect called Grecisme, beginning also in this second age, as the same S. Epiphanius writeth. For Ninus the first king of the Assyrian great Monarchie, brought to passe that his father Belus Jupiter was esteemed and worshipped for the onlie great God by the Assyrians. To him the Babylonians erected first Temples Altars and Statuas. Nemrod also by the name of Saturnus, as the progenitor of Belus, and first great King or Tyrant of Babylon, was accounted a god, and the father of goddes.

The third Sect was Grecisme.

Idolatrie.

About this time likewise begane the Dynastie among the Egyptians, and not sower, as they vainly brag to haue benne before the flood: yea much longer then in deede the world hath benne. Moreouer the Chaldees worshipped the fire. Others the sunne, the moone, and innumerable other feared goddes. Against al which (and likewise against al heresies) are two special arguments. First that they were not from the beginning, as the true God, and al truthes are knowne and receiued by continual Tradition, but brought in afterwards by men, and comonly by il men. Secondly they are not accepted and esteemed for goddes, or truthes, in al places, but with great diuersitie and dissention, one sort allowing that others despise, as holie Athanasius notably writeth in his oration against Idols in these wordes. Quot sunt gentes totidem deorum genera consinguntur &c. How manie nations (saith he) so manie kindes of goddes are feared. Also the same countrie, the same citie dissenteth within it selfe in superstition of Idols. The Phenicians certes acknowledge not the Egyptians goddes, neither doe the Egyptians adore the same Idols with the Phenicians: Nor the Scythians receiue the goddes of the Persians, nor the Persians of the Scythians: The Pelasgies refuse the Thrasian goddes, the Thrasians know not the Thebians. The Indians are against the Arabians, the Arabians against the Ethiophians: and in like sorte the Ethiophians differ in their religious affaires from the Arabians. The Syrians worship not the goddes of the Cilicians, and the nations of Capadocia besides al these haue goddes of other names. The Bithinians also feared diuers goddes, the Armenians againe diuers from them. What neede we manie wordes? Those that are in the continent honour other goddes from the Island-people. In brieft ech citie and ech village not knowing the goddes of their neighbours,

Dynastie were those that raigne in Egypt by force and policie: & after were great goddes, and little goddes.

Idolatrie and Heresie are confuted, by that they beginne disorderly; and are at dissention in their imagined Religions.

G

Satur
deorum.

Luthers progenies differ as much in opinions of Religion, as Paines do in their false goddesses.

Sectes in England diuers from Luther, and eech one from the rest.

Proud and contentious spirits are hardly perswaded to the truth.

Unlearned Catholiques beleue the same faith in all points with the learned.

The succession of Patriarches from Noe to Abraham.

Abraham a principal Patriarch.

„ boures, setteth forth their owne, & esteemeth them only in place of goddesses. Thus farre S. Athanasius. Name we like countries, prouinces, cities, and townes in these partes of Europe, where Luthers scholars haue set their feete, consider the forme of Religion, and opinions which they hold, and we shall see as vnorderlie beginnings, and as horrible dissensions in heresies (which S. Hierom calleth the Idols of the New Testament) as the ancient fathers haue in. c. 11. Osee. discried in Paganisme. For Lutherans or Protestants hauing no lawful generation, but proceeding of bastards race, vpartes of vknowne progenie, are no lesse at discordes among them selues, only al agreeing against Catholiques, like syncretisantes against their comon enimies, or Herod, Pilate, & the Iewes against Christ. And in England alone are diuers Sectes without possible meanes to agree in one. For albeit the ciuil state endeuoreth prudently and seriously to bring al to vniformitie, at least in publique shew, yet they are but like manie faces vnder one hood, euerie sorte keeping their owne opinions; yea almost euerie preacher and meane scholar (to say nothing of artificers and common ministers) arrogating to be his owne Iudge, contemneth to stand to Luther or Calvin, to Geneva or Parliament, to Conuocation or Synod of their owne, but to his owne only vnderstanding, and interpretation of holie Scripture. Nor yet to that alwayes; for when he is pressed with that he once said, he wil forgete it, or eate his owne word, if he haue not written it, or that you haue readie witnes against him, so hard it is to make a deceiued Protestant or Puritan confesse that he is conuincd, except by very pregnant meanes you can first cast out of him, or bind fast the spirite of presumption, dissention and contention: whereas the simplest Catholique in the world hath the selfe same faith in al points, with the whole Church, in which he remaineth, and vpon whose iudgement he dependeth.

To retorne therfore, from whence we are not vnnecessarily digressed, we conclude with S. Augustin; When Moyses had shewed the beginning and progresse of Nemrods earthlie citie, leauing it in Babylon, that is confusion, as needles to prosecute it futher, he returneth to declare the pertual succession of the Citie of God, the Church, as before the floud from Adam to Noe, by the line of Seth, so after the floud from the same Noe, by the line of Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, and Abraham. The rest of Sems children, and al the progenies of Iapheth and Cham, as not pertaining to this purpose, omitted, so connecting those in order of generations, by whom the succession is directly brought to Abraham, Prince of the elected people, a most special Patriarch, to whom new and great promises are made of multiplication of his seede, and possession of the land of Chanaan, but especially of Christ our Redemer, and the same manie waies confirmed, as wil appeare in the next age.

CHAP. XII.

Abram commanded by God to leaue his countrie, with promise to be blessed in his seede, 5. taking his wife Sarai, and his nephew Lot, 6. Wandreth in the land of Chanaan, 7. erecteth an Altar in Sichem, 8. an other in Bethel. 10. Thence by occasion of famine passeth into Ægypt. 14. Where his wife (called his sister) is taken into the kings house, 19. but vntouched is restored to him.

The begining of the third age.

The fifth part of this booke. Of Abrahams leauing his coutrie, Gods blessing of his seede, & commandment of Circumcision.

:: In Christ borne of Abrahams seede al nations are blessed. Gal. 3.

:: Abram dedicated Altars to God especially in those places where he receiued promises, or benefites. S. Chrysost. ho. 31. in Gen.

Act. 7.

Heb. 11.

- 1 **A**N D our Lord said to Abram: Goe forth of thy countrie, and out of thy kinred, and out of thy fathers
2 house, and come into a land, which I wil shew thee. † And I wil make thee into a great nation, and I wil blesse thee,
3 and magnifie thy name, and thou shalt be blessed. † I wil blesse them and blesse thee, and curse them that curse thee, and :: I N T H E E shal al the kindreds of the earth be blessed.
4 † Abram therfore went out as our Lord had commanded him, and with him went Lot: seauentie five yeares old was
5 Abram when he went forth out of Haran. † And he tooke Sarai his wife, and Lot his brothers sonne, and al the substance which they had possessed, and the soules which they had gotten in Haran: and went forth to goe into the land
6 of Chanaan. And when they were come into it, † Abram passed through the countrie vnto the place Sichem, as farre as the noble vale: and the Cananite was at that time in the
7 countrie. † And our Lord appeared to Abram, and said to him: To thy seed wil I giue this land. Who builded there :: an
8 altar to our Lord, that had appeared to him. † And marching on from thence to a mountaine, that was on the east side of Bethel, there he pitched his tent, hauing Bethel on the west, and Hay on the east: he builded there also an altar to our
9 Lord, and called vpon his name. † And Abram went forward going, and proceeding on to the south. † And there
10 came a famine in the countrie: and Abram descended into Ægypt, to be as a pilgrime there: for the famine was very
11 fore in the land. † And when he was nere to enter into Ægypt, he said to Sarai his wife: I know that thou art a
12 fayre woman: † and that when the Ægyptians shal see thee, they wil say: She is his wife: and they wil til me, and referue

thee. † " Say therefore, I pray thee, that thou art my sister: 13
that I may be wel vsed for thee, and that my soule may liue
for thy sake.

† When Abram therefore was entred into Ægypt, the 14
Ægyptians sawe the woman that she was passing beautiful.
† And the princes told Pharaο, and praised her to him: and 15
the woman was taken into the house of Pharaο. † And 16
they vsed Abram wel for her sake. And he had sheepe and
oxen and he asses, and men seruants, and maid seruants, and
shee asses, and Cammels. † But our Lord :: scourged Pha- 17
raο with very sore plagues, and his house for Sarai Abrams
wife. † And Pharaο called Abram, and said to him: What 18
is this that thou hast done to me? Why didst thou not tel me
that she was thy wife? † For what cause didst thou say, she 19
was thy sister, that I might take her to my wife? Now ther-
fore there is thy wife, take her, and goe thy ways. † And 20
Pharaο gaue certaine men commandment in the behalfe of
Abram: and they conducted him, and his wife, and al that
he had.

∴ God by cor-
poral affliction
hindered Pha-
raο and his
men from do-
ing violence
to Sarai S.
Chrysost: ho.
32. in Gen.

ANNOTATIONS.

CHAP. XII.

13. *Say therefore*] Abraham concealed that Sarai was his wife, and lyed not Gen. 13.
Men are bound in saying, she was his sister: as he also called Lot his brother, being his bro-
to do their thers sonne, and she his brothers daughter. VVherby he preuented danger of
lawful ende- his owne life, vsing such lawful meanes as lay in him, committing his wiues
uoures, and to chastitie to Gods protection, which him self could not prouide for. In which li. 16. c.
commit the case if he had not donne his owne endeuour, he had rather tempted God (saith 19. c. in it.
rest to God. S Augustin) then trusted in God. And so God preserved her, though she was 20. q. 26.
in Pharaο his house. v. 17. 10 Gen.

CHAP. XIII.

*Abram & Lot retorne from Ægypt into Chanaan, 6. and being rich separate
themselves, 10, Lot choosinge the countrie about Iordain, Abram dwel-
leth in Chanaan. 14. where againe God promiseth him that land, and
multiplication of his seede. 18. And he erected an other Altar to God.*

ABRAM therefore ascended out of Ægypt, he and his
wife, and al that he had, and Lot with him to the south
coast.

- 2 coast. † And he was very rich in possession of gold and
 3 siluer. † And he returned by the way, that he came, from
 the south vnto Bethel, euen to the place where before he
 4 had pitched a tabernacle betwen Bethel and Hay: † in the
 place of the altar which he had made before, and there he
 called vpon the name of our Lord.
- 5 † But Lot also that was with Abram, had flocks of sheepe, :: Foure sortes
 6 and heards of beasts, and tents. † Neyther was the land able of bretheren
 to receiue them, for to dwel togeather: for their substance in holiewritte:
 7 was much, and they could not dwel togeather. † Wherupon german bro-
 also there arose strife amongst the heardsmen of Abram and thers, as Iacob
 of Lot. And that time the Chananite and the Pherisite dwel- and Esau: of
 8 led in that countrie. † Abram therefore said to Lot: Let kinred, as A-
 there be no brawle I beseech thee betwen me and thee, and brahim and
 betwen my heardsmen, and thy heardsmen: for we be :: bre- Lot: of the
 9 thren. † Behold the whole land is before thee: goe aparte same nation,
 from me, I pray thee: if thou wilt goe to the left hand, I wil as the Iewes
 take the right: if thou choose the right hand, I wil passe to and Samarita-
 the left. nes: in Religi-
on as al Catho-
liques.
- 10 † Lot therefore lifting vp his eyes, sawe al the countrie a-
 bout Iordaine, which was watered through out before that
 our Lord subuerted Sodome and Gomorre, as the paradise of
 11 our Lord, and like as Ægypt as men come vnto Segor. † And
 Lot chose vnto him the countrie about Iordaine, and he de-
 parted from the East: and they were seperated either brother
 12 from the other. † Abram dwelt in the land of Chanaan:
 and Lot abode in the townes, that were about Iordaine, and
 13 dwelt in Sodome. † And the men of Sodome were verie
 wicked, and sinners before the face of our Lord out of mea-
 14 sure. † And our Lord said to Abram, after that Lot was se-
 perated from him: Lyft vp thyn eyes, and looke from the
 place, wherin thou now art, to the north and south, to the
 15 east and west. † Al the land, which thou seest, wil I geue :: Not the chil-
 16 to thee, & to thy seed for euer. † And I wil make :: thy seed dren of the
 as the dust of the earth: if any man be able to number the flesh but the
 dust of the earth, thy seede also shal he be able to number. children of
 17 † Arise and walke through the land in the length, and in promise are
 18 the breath therof: for I wil geue it to thee. † Abram ther- the seede.
 fore remouing his tent, came, and dwelt beside the vale of Rom. 9. and
 Mambre, which is in Hebron: and he builded there an altar are innumera-
 to our Lord. ble. Apoc. 7.
v. 2.

CHAP. XIII.

The king of Sodom with other foure kings are ouercome in battle, by foure others: 12. where Lot is taken 14. but Abram with 318. persons prosecuting and ouercoming the victors, 16. rescued Lot, with al the captiues and pray. 18. Melchisedech King and Priest blessed Abram, 20. Abram payed tithes to him. 21. and rendered the spoile to the king of Sodom.

AN D it came to passe in that time, that Amraphel the 1
king of Sennaar, and Arioch the king of Pontus, and
Chodorlahomor king of the Elamyts, and Thadal the king
of nations † made warre against Barra the king of Sodome, 2
and against Berfa the king of Gomorra, and against Sennaab
the king of Adama, and against Semebar the king of Seboim,
and against the king of Bala, the same is Segor. † Al these 3
came together into the Woodland vale, which now is the
salt sea. † For they had serued Chodorlamor twelue yeares, 4
and the thirtenth yeare they reuolted from him. † Therefore 5
in the fourtenth yeare came Chodorlahomor, and the king
that were with him: and they stroke Raphaim in Astaroth-
carnaim, and Susim with them, and Emim in Sauce of Caria-
thaim, † and the Corrheans in the mountains of Seir, euen 6
to the Champion countrie of Pharan, which is in the wil-
dernes. † And they returned, and came as farre as the foun- 7
taine of Misphat, the same is Cades: and they stroke al the
countrie of the Ameleichites, and of the Amorheans, that
dwel in Assafonthamar. † And they went forth the king of 8
Sodome, and the king of Gomorra, and the king of Adama,
and the king of Seboim, moreouer also the king of Bala,
which is Segor: and they set themselues against them in bat-
taile aray in the Woodland vale: † to wit against Chodor- 9
lahomor king of the Elamites, and Chadal king of nations,
and Amraphel king of Sennaar, and Arioch king of Pontus:
foure kings against fve. † But the Woodland vale had many 10
pitts of bitume. Therefore the king of Sodome, and of Go-
morra turned their backes, and were ouerthrowne there:
and they that remained fled to the mountaine. † And they 11
rooke al the substance of the Sodomites, and Gomorrheans,
and tooke al kind of victuales, and went their way: † and 12
Lot also and his substance, the sonne of Abrams brother, who
dwel-

13 dwelled in Sodom. † And behold one, that had escaped, told Abram the Hebrew, that dwelt in the vale of Mambre, the Amorrean brother of Eschol, and the brother of Aner: 14 for these had made a league with Abram. † Which when Abram had heard, to witt, that his brother Lot was taken, he numbred of the seruantes borne in his house, wel appointed three hundred and eightene: and pursued them vnto 15 Dan. † And diuiding his companie, he ranne vpon them in the night: and stroke them, and pursued them vnto Hoba, 16 which is on the left hand of Damascus. † And he brought backe al the substance, and Lot his brother with his substance, the women also and the people. † And the king of Sodom went forth to meete them, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale Sauee, which is the kings vale. 17 † But " Melchisedech the king of Salem, " bringing forth bread and wine, for he was the Priest of God most highe, 18 † " blessed him, and said: Blessed be Abram to God the highest, which created heauen and earth: † and blessed be God the highest, by whose protection, the enemyes are in thy 19 hands. And " he gaue him the tythes of al. † And the king of Sodom said to Abram: Geue me the soules, and the rest 20 take to thee. † Who answered him: I lift vp my hand to my Lord God most hiegh possessor of heauen and earth, † that 21 from the very woofe-thread vnto the shoe latchet, I wil not take of al that are thine: :: lest thou say: I haue enriched Abram: † except such thinges, as the young men haue 22 eaten, and the shares of the men, that came with me, Aner, Eschol, and Mambre: these shal take their shares.

:: Abraham enriched by God, would take no more of man, but his soldiars sustenance. The proper hire of spiritual workmen, S. Chri-
 lost. in Gen.

ANNOTATIONS.

CHAP. XIIII.

Tome 3. 18. *Melchisedech*] S. Hierom being earnestly requested by Euagrius, to
 prope geue his iudgement touching Melchisedech, whom a nameles author had
 initium. endeuored to proue to be the Holie Ghost, plainly confuteth that error: as also
 an other error of Origen and Didymus saying, he was an Angel. Likewise S.
 Epiphanius (*heresi* 55. & 76) relateth and condemneth a third error, of some
 that thought him to be the Sonne of God. These two Fathers, and S. Augustin
 (*li. de heresibus her.* 34.) and diuers others, whom S. Hierom alleageth proue
 evidently, that he was a very man, a Priest and a king, yea the hiegh Priest
 (at least of that countrie) Superior to Abraham, and a figure of Christ.

Old heresies
 concerning
 Melchisedech.

Besides

A probable opinion that Sem and Melchisedech was al one.

More probable that Melchisedech was a Chananite.

Proued by S. Pauls wordes.

Christ is a Priest according to the order of Melchisedech.

Why the Protestants haue ministers and no Priests

The state of the contro-
uersie.

Besides these heresies the same S. Hierom relateth two probable opinions. The Iewes Rabins generally hold that Melchisedech was Sem the sonne of Noe from whom Abraham and al the Hebrewes descended. VVhich they seme rather to affirme, as loath to confesse that anie man, of other nation then their owne, should haue bene greater and more excellent then Abraham in spiritual causes, then for anie reason they do, or can alleage. Yet manie especially latter writers as Liranus, Tostatus, Genebrardus and others do embrace this opinion as most probable. Though S. Hierom seemeth only to haue added the Hebrewes opinion (as he saith) because he would intimate al to his freind, when he had first cited grauer authores, S. S. Ireneus, Hypolitus, Eusebius Cesariensis, Eusebius Emislenus, Apolinarius, and Eustathius, al agreeably affirming that Melchisedech was a Chananite, king of Salem, which was afterwards called Ierusalem. To this opinion agreeth Philo Iudæus continually speaking of him, as of a stranger to the Iewes nation. Iosephus also a Iew writeth plainly (li. 7. *de bello Iudaico*. c. 18.) that he was of Chanaan, and Prince of the Chananites. Also S. Dionysius Ariopagita, (*Calest. Hier.* c. 9.) S. Epiphanius (*her.* 55. & 67) Theoderetus (q. 63. *in Gen.*) and Suidas, are of the same mind, and manie other christitian Doctors. VVho confirme their assertion by that S. Paul saith to the Hebrewes: *He whose generation is not numbred among them, tooke tithes of Abraham.* For what els can S. Paul meane, but that Melchisedechs kinred and people, was diuers from the kinred, and people of the Iewes? which he could not say of Sem, from whom Abraham & al Iewes descended: as it can not be said, that Adam and Noe are of diuers generation from anie people that now liueth, because we al come of them. Of this difficultie (not pertaining to anie controuersie of our time) the studious may see more in F. Pererius his commentaries vpon this. 14. chap. of Genesis. disp. 3.

18. *Bringing forth*] Seing the Royal Prophet Dauid, and S. Paul say Christ is a Priest for euer according to the order of Melchisedech, we demand of Protestants, if Christ fulfilled not Melchisedechs figuratiue Sacrifice offered in bread and wine, by offering his owne bodie and bloud at his last supper in formes of bread & wine, and by instituting the same to be offered by his Priests til the end of the world, what other figuratiue sacrifice of Melchisedech they can find performed by Christ, by which it may appeare that he is a Priest for euer according to that order? Calvin (li. 4. *Instit.* c. 18. para 2.) Kemnisius (par. 2. exam. pag. 740. & 747) Peter martyr (in 1. Cor. 5.) and most English Protestants grant that Melchisedech was a Priest, and that the peculiar function of a Priest is to offer Sacrifice, wherfore they hauing no sacrifice wil haue only ministers and no Priests, but they denie that Melchisedech offered Sacrifice in bread and wine. VVherupon we ioyne issue with them to proue that he did. and that by this place amongst others of holie Scripture.

Kemnisius complayneth that the Latin text hath *Obtulit* for *Protulit*, *Offered*, for *Brought forth*. And to disproue the same, he alleageth the Hebrew, Chaldee, Greke, and S. Cyprian. But Catholiques more iustly complaine of him, for lying. For al Latin Editions haue *Proferens*, *bringing forth*. The question therfore in controuersie is, to what end and vse Melchisedech brought forth bread and wine? Calvin and Kemnisius say it was only to refresh or feede Abraham and his men, and not for sacrifice. which their bare saying is without reason, for that there was store of victuals in the pray (v. 11.) and they had eaten therof. Moreover the Hebrew word *Hotfi*, *brought forth*, is a word pertayning to Sacrifice, as in the 6. chap of Iudges. (v. 18. and 19) and importeth that the bread and wine were first offered in Sacrifice, and then doubtles they did participat: though

Ep. ad
Euag.

Heb. 7.
v. 6.

Psal. 109
Heb. 7.

v. 24.
S. Chris.
ho. 36. in

Gen.

though they wanted not other sufficient corporal foode. Again the wordes folowing *For he was the Priest of God most hiegh*, can haue no other sense, but that he did the function of a Priest in the bread & wine which he brought, otherwise if the only cause of bringing that prouision had benne to releue the campe with victuals, the reason would rather haue benne yelded, because he was a bountiful King, a liberal Prince, a special freind to Abraham, as in deede he was, but none of these reasons, or the like fitted this purpose so wel, nor touched the cause of bringing forth bread and wine, as to signifie that he was a Priest, whose office is to offer Sacrifice.

Melchisedech offered sacrifice in bread and wine.

Here againe some Protestants take exception against the Latin text, that the causal coniunction *Enim, for*, is not agreable to the Hebrew, but should be the copulatiue *Et, and*, which is a meere wrangling. For the lerned know wel ynough, that the Hebtew particle is better expressed in such places, by *Enim* or, *quia*, *for* or *because*, then by *&*. And so the English Bible printed in the yeare of our Lord. 1552. readeth: *Melchisedech king of Salem brought forth bread and wine: for he was the Priest of the most hiegh God*. The latter Editions also in like places haue not the copulatiue *And*, but some other word as the sense requi- reth. Gen. 20. v. 3. *Thou art but a dead man, for the womans sake which thou hast taken: for she is a mans wife*. where the Hebrew phrase is, *And she is married to a husband*. Gen. 30. v. 27. they read thus: *For I haue proued that the Lord hath blessed me for thy sake*, where precisly construing the Hebrew they should say, *I diuined (or coniectured) and the Lord blessed me for thy sake*. Likewise Esaie, 64. v. 5. they read: *But Loe, thou hast bene angrie, for we offended*, the Hebrew is thus. *Loe thou art angrie, and we haue sinned*. In the same place, they translate, *yet shal we be saued*, which the Hebrew expresseth by the copulatiue, *And we shal be saued*. So when they thinke it conuenient, they translate the Hebrew particle, *For, that, yet*, which strictly signifieth *And*.

The latin text iustified by other places, yea by Protestants translations

Now let vs also see the original in this place. In the Hebrew it is thus: *V MALCHI TSEDEC MELEC CHALEM HOTSI LECHEM VAIAIN. VEHV COHEN LEEL ELION. VAIE VARECHEHV, &c.* In English word for word thus: *And Melchisedech king of Salem brought forth bread and wine. And he the priest to God most hiegh. And he blessed him, &c.* where albeit the causal word *For*, is not expressed, yet these wordes, *And he the priest*, further declaring that besides the office and dignitie of a King (which was said before) Melchisedech was also a Priest, must nedes signifie that he did something about the bread and wine belonging to a Priests office. And what that something was, perhaps the Vniuersitie of Cambridge wil testifie, whose late professor of Diuinitie teacheth plainly, that Melchisedech offered Sacrifice, and was therina figure of Christ (Pag. 6. Reprehen) *sacerdotes (saith he) ij vere & proprie sunt, qui sacrificia faciunt; qualis fuit Aaron, & Aaronis filij, & Melchisedechus, & quem illi adumbrabant, Christus. Priestes truly and properly are they, that offer sacrifices, such as was Aaron, and the sonnes of Aaron, and Melchisedech, and Christ, vvhom they prefigured*. If then both Aaron & Melchisedech were truly and properly Priests, because they offered sacrifices (according to this Professors definition) and both were figures of Christ, it must nedes be granted that as Christ fulfilled the figure of Aarons bloudie sacrifices, in offering him selfe vpon the Crosse: so he also fulfilled the figure as wel of vnbloudie sacrifices of Aaron, as especially of Melchisedechs Sacrifice in some other besides that on the Crosse, seeing the prophet Dauid and S. Paul say, Christ is a Priest (not according to Aarons order, for that was to haue an end, but) *For euer* according to the order of Melchisedech. And what other Sacrifice did our Sauour offer to remaine

The Hebrew text sheweth that Melchisedech did the office of a Priest in bread and wine.

The proper office of a Priest is to offer Sacrifice.

Guiliel. whitak. contra Gregor. Martin.

Christ stil ex- perpetual, but of his owne bodie & bloud in vnbloudie maner, vnder the formes
erciceth the of bread and wine, with commandment to his Apostles and Priests to do the
office of Priest- same til the end of the world? Let the indifferent reader weigh it wel. And
hood accor- who soeuer is not very proud wil for his better instruction, or confirmation,
ding to the or- este me the vniforme iudgement of manie, ancient, godlie, and lerned Fathers
der of Melchi- writing vpon this place. VVe wil only recite their wordes, without other de-
sedech by the duction for breuitie sake.

ministerie of
Priests.

S. Clemens Alexandrinus (li 4. Strom. versus finem). writeth thus: Melchisedech king of Salem, Priest of God most hiegh, gaue wine & bread sanctified nutriment in type of the Eucharist.

The ancient
fathers proue
that Melchise-
dech offered
Sacrifice in
bread & wine
in figure of
Christ, and of
other Priests
of the new
Testament.

S Cyprian (Epist 63. ad Cæcilium) Christ is Priest for euer according to the order of Melchisedech, which order is this coming from that Sacrifice, and thence descending, that Melchisedech was Priest of God most hiegh, that he offered bread & wine, that he blessed Abraham. For who is more a Priest of God most hiegh, then our Lord Iesus Christ, who offered Sacrifice to God the Father, and offered the same, which Melchisedech had offered, bread and wine, to wit, his owne bodie and bloud. And a litle after: That therfore in Genesis, the blessing might be rightly celebrated, about Abraham, by Melchisedech the Priest, the image of Christs Sacrifice consisting in bread and wine went before, which thing our Lord perfecting and performing, offered bread and chalice mixt with wine, and he that is the plenitude, fulfilled the veritie of the prefigured image.

Eusebius Cesariensis. (li 5. Demonst. Euang. c. 3.) Euen as he who was Priest of Nations was neuer sene to offer corporal sacrifices, but only bread & wine, when he blessed Abraham: so first our Lord & Sauour him selfe, then priests that come from him, exercising the spiritual office of Priesthood in al nations after the Ecclesiastical ordinances, do represent the mysteries of his bodie, and healthful bloud in bread & wine, which mysteries Melchisedech knew so long before by diuine spirite, and vsed as representations of things to come.

S. Ambrose (li. 5. de Sacramen. c. 1.) VVe know the figure of the Sacraments went before, in Abrahams times, when Melchisedech offered Sacrifice.

Idem. in cap. 5. Heb. It is clere that oblations of cattle are vanished, which were in Aarons order, but Melchisedechs institution remayneth, which is celebrated al the world ouer in administration of the Sacraments.

S. Hierom. (Epist. ad Marcellano vt migret Bethleem.) Haue recourse to Genesis, and you shal find Melchisedech king of Salem, prince of this citie, who euen then in figure of Christ offered bread and wine, and dedicated the Christian mysterie in our Sauours bodie and bloud. Idem Epist. ad Euagrium: Melchisedech offered not bloudie victims, but dedicated the Sacrament of Christ in bread and wine, simple and pure sacrifice. Idem. Quest. in Gen. c. 14: Our mysterie is signified in the word of order, not by Aaron in imolating brute victims, but in offering bread and wine, that is the bodie and bloud of our Lord Iesus. Idem in c. 26. Matthei: Melchisedech the Priest of God most hiegh, by offering bread and wine, prefigured the Mysterie of the Eucharist.

S. Chrysostom (ho. 35. in Gen.) Seeing the figure, thinck also I pray thee, of the veritie ho. 36. After that Melchisedech king of Salem brought bread and wine (for he was Priest of God most hiegh) Abraham receiued his oblations.

S. Augustin (Epist. 95.) Melchisedech bringing forth the sacrament (or mysterie) of our Lords table, knew how to figurate his eternal priesthood. Idem li. 16. c. 22. ciuit. There first appeared that sacrifice, which is now offered to God by Christians in the whole world. Idem li. 17. c. 17. li. 18. c. 35. and

vpon

upon the Psalme. 109. li. i. contra aduers. Leg. & prophet. c. 20. Ser. 4. de Caluincōtem-Sanctis Innocentibus. But it is bootles or needles to cite more places, or more authors. for whosoever wil not submit their iudgements to these, would not, it is like, beleue, if their owne maisters, should rise agane and warne them, lest they be damned for their incredulitie.

Bible

1579.

Heb. 7.

Iosue 8.

C. 22.

3 Reg. 8.

19. *Blessed him*] Caluin (in cap. 7. v. 9. Heb.) Musculus (locis com. c. de Missa Papist) and some other Protestants to auoid the connexion of Melchisedechs Priesthood and bringing forth of bread and wine, wil nedes haue these wordes, *He was a Priest*, referred only to that which foloweth, *he blessed Abraham*. And some English translators for this purpose haue corrupted the text, by changing, *And* into *Therefore*, saying thus: *And he was a Priest of the most high God, therefore he blessed him*. which is also a false glosse. For Melchisedech did not blesse Abram because he was a Priest, for Abram was also a Priest, but because he was a greater Priest then Abram. which S. Paul vrgeth saying: *Without al contradiction that which is lesse, is blessed of the better*, concluding therupon that Melchisedech was greater then Abraham. Agane other Superiors that are not Priests may blesse their inferiors. As Iosue and Salomon blessed the people, and parents blesse their children.

Heretical translation.

The greater-
blesseth the
lesse.Paying of
tithes in the
law of nature.

20. *Gauetithes*] This is an other prerogative of Melchisedec, that Abram payed tithes to him, which S. Paul likewise explicateth (Heb. 7.) and proueth therby that Christs Priesthood is greater then the Leuitical. Moreouer this paying of tithes by Abraham sheweth the antiquitie of this tradition, being practised in Abrahams time, that the spiritual Superiors receiued tithes of their inferiors.

CHAP. XV.

*Abram doubting and lamenting that he should haue no childe, God promi-
seth him much issue, 6. who beleuing is iustified, 9. offereth sacrifice pre-
scribed by God, 13. and is forwarned that his seede shal be in strange land
400. yeares. 14. shal be deliuered from seruitude 18. and possesse Chanaan.*

1 **V**W HEN these things therefore were done, the word
of our Lord was made to Abram by a vision saying:
Feare not Abram, I am thy protector, & thy reward exceding
2 great. † And Abram said: Lord God, what wilt thou geue
me? I shal goe without children: and the sonne of the stu-
3 ard of my house is this Damascus Eliezer. † And Abram
added: But to me thou hast not geuen seede: and loe my ser-
4 uant borne in my house, shal be myn heire. † And immedi-
atly the word of our Lord came to him saying: He shal not be
thy heyre: but he that shal come out of thy wombe, him shalt
5 thou haue thin heire. † And he brought him forth abroad,
and said to him: Looke vp to heauen, and number the star-
res, if thou canst. And he said to him: So shal thy seed be.

H 2

† Abram

:: These three kinde of be-
 astes and two of birdes signi-
 fie that the Is-
 raelites should
 be three gene-
 rations in a
 strangeland,
 the fourth in
 the desert, the
 fifth in posses-
 sion of Cha-
 naan, Theod.
 q. 65. in Gen.
 :: Abraham
 and his seed
 were in strange
 land 400 and
 odde yeares,
 but in seruitu-
 de and affliction
 about 140.
 :: God defer-
 reth to punish,
 either that the
 wicked may
 amend, or the
 good be exer-
 cised by them.
 S. Aug. Psal. 54.
 or because the
 iniquity is not
 come to that
 great measure
 which his
 wilddome for-
 seeth, and
 wil punish in
 the end, to his
 owne more
 glorie, and
 more good of
 others. S. Greg.
 ho. 11. in 3.
 Ezech.
 To beleue
 Gods word
 without stag-
 gering is an
 act of iustice,

+ Abram beleued God, and it was reputed to him vnto
 iustice. + And he said to him: I am the Lord that brought
 thee out from Vr of the Chaldees for to giue thee this land,
 and that thou mightest possesse it. + But he said: Lord
 God, how may I know that I shal possesse it? + And our
 Lord answered, and said: :: Take me a cowe of three yeares
 old, and a shee goat of three yeares, and a ramme of three
 yeares, a turtle also, and a pigeon. + Who taking al these, di-
 uided them by the mydes, and laid ech two peeces arowe
 one against the other: but the birdes he diuided not. + And
 the foules lighted vpon the carcases, and Abram droue
 them away. + And when the sunne was setting, a deepe
 sleepe fel vpon Abram, and a great and darke some hor-
 rour inuaded him. + And it was said vnto him: Know and fore-
 know that a pilgrime shal thy seede be in a land not their
 owne (and they shal bring them vnder bondage, and afflict
 them) :: foure hundred yeares. + But the nation, whom they
 shal serue, I wil iudge: and after this they shal goe forth
 with great substance. + And thou shalt goe to thy fathers
 in peace, buried in a good old age. + But in the fourth gene-
 ration they shal returne hither: for :: as yet the iniquities of
 the Amorrheanes are not at the ful vntil this present time.
 + Therefore when the sunne was set, there arose a darke
 mist, and there appeared a fornace smoking, and a flake
 of fire passing betwene those diuisions. + That day God
 made a couenant with Abram, saying: To thy seede wil I
 geue this land from the riuer of Aegypt euen to the great
 riuer Euphrates, + the Cineans, & Cenezites, the Cedmoni-
 tes, + and the Hethits, and the Pherezits, the Raphaims also,
 + and the Amorreans & the Cananites, and the Gargasites, and
 the Iebusites.

Ro. 4.
 Gal. 3.
 Iac. 2.

Act. 17.

Exo. 12.

ANNOTATIONS.

CHAP. XV.

6. *Beleued God*] S. Hilarie (li. 9. de Trin) and S. Ambrose (li. 1. de Abra-
 ham. c. 3) by this exāple teach vs, what maner of faith is reputed to iustice.
 to wit, such a faith as without tergiuersation, or requiring of prooffe or reason,
 doth simply beleue that which God once saith, because he is omnipotent, how
 farsoeuer the thing that is said surmounteth our vnderstanding. For so heroical
 was the act of Abrahams faith, promptly beleuing Gods word in a matter most
 hard.

hard to his former conceipt, that for the same he receiued singular prayse; and for the like afterwards was called *The father of manie nations* (c. 17. v. 5) and by S. Paul. *The father of al that beleue* (Ro. 4. v. 11) where the Apostle teacheth that Abraham had no iustice, nor estimation of iustice before God, vntil he beleued in Christ (v. 18. 19, 20) because al workes before that faith are insufficient. Neyther was this a sole faith but had other necessarie vertues of hope, and charitie, humilite, reuerence, obedience, & the like ioyned with it. wherefore S. Iames testifieth that Abraham was iustified by workes (that is by workes folowing faith not going before faith. For *Faith* (saith he) *if it haue not workes, is dead in it self.* (c. 2. v. 17) And by *workes* Abrahams faith was consummat. v. 22. And concludeth thus: Do yee see, that by workes a man is iustified and not by faith only. v. 24.

Not workes before faith but ioyned with faith are meritorious. Onlie faith doth not iustifie.

CHAP. XVI.

Sarai geueth her handmaid Agar as a wife to Abram. 4. Who conceiuing despiseth her mystresse, is therfore afflicted, & flyeth away. 7. But is warned by an Angel to returne and humble herselfe, 15. which she doth and beareth Ismael.

- 1 **S**ARAI therefore, the wife of Abram, had brought forth no children: but hauing an handmaid an Egyptian named Agar, † she said to her husband: Behold, our Lord hath closed me, that I might not beare: Goe in vnto my handmaid, if happely of her at the least I may haue children. And
- 2 when he agreed to her in this request, † she toke Agar the Egyptian her handmaid tenne yeares after that they first dwelled in the land of Chanaan: and gaue her vnto her husband " to wife. † Who did companie with her, but she
- 3 perceauing that she was with childe, despised her mistresse. † And Sarai said to Abram: Thou doest vniustly against me: I gaue my handmaid into thy bosome, who perceauing herself to be with child, despiseth me. Our Lord iudge between me and thee. † To whom Abram making answere:
- 4 Behold, saith he, thy handmaid is in thine owne hand, vse her as it pleaseth thee. When Sarai therefore did afflict her, she
- 5 ranne away. † And an angel of our Lord hauing found her, beside a fountaine of water in the wildernesse, which is in
- 6 the way to Sur in the desert, † he said to her: Agar, the handmaid of Sarai, whence comest thou? and whither goest thou? who answered: From the face of Sarai my mistresse
- 7 doe I flye. † And the angel of our Lord said to her: Returne
- 8 H. 3. to thy

:: Some obey whilest they are rude, or in low state, but hauing got a little knowlege, or aduancement disdain their aduancers. S. Gregorie. li. 21. in 1. Reg. 3.

to thy mistresse, and humble thy selfe vnder her hand. † And 10
 again: Multiplying, sayth he, wil I multiplie thy seed, and it
 shal not be numbred for the multitude therof. † And againe 11
 after that: Behold, saith he, thou art with child, and thou
 shalt bring forth a sonne: and thou shalt cal his name Is-
 mael, because the Lord hath heard thin affliction. † He shal 12
 be a wild man: his hand shal be against al men, and al mens
 hands against him: and ouer against al his bretheren shal he
 pitch his tents. † And she called the name of our Lord that 13
 spake vnto her: Thou the God which hast sene me. For she
 said: verily here haue I sene the backe partes of him that
 hath sene me. † Therefore she called that wel, the Wel of 14
 him that liueth and seeth me. The same is betwen Cadesse,
 and Barad. † And Agar brought forth a sonne to Abram: 15
 who called his name Ismael. † Eightie and fixe yeares old 16
 was Abram when Agar brought him forth Ismael.

ANNOTATIONS.

CHAP. XVI.

Manichees,
 condemned
 pluralitie of
 wives in the
 Patriarches.
 Luther allo-
 weth it in
 Christians.
 Other Pro-
 testants in
 some case.

Two sortes of
 precepts in the
 law of nature.

3. *To wife*] The Manichees did calumniat holie Abraham, and other Pa-
 triarches for hauing manie wiues, condemning them of incontincencie and
 adulterie for the same. Luther in the contrarie extreme held it not vnlawful,
 but indifferent, now in the law of grace, for a man to haue more wiues then
 one at once. And some English Protestants hold, that for adulterie, the inno-
 cent partie may marie an other, the first liuing. But the Catholique doctrin
 distinguishing times and causes, sheweth how pluralitie of wiues was lawful
 sometimes, and at other times, especially since Christ, altogether vnlawful,
 and vndispensable. The summe of which veritie is this. By the first institution
 of Mariage in the state of innocencie, and law of nature, and by the law of
 Christ, it is vnlawful for anie man to haue more wiues, and for anie woman to
 haue more husbands, then one. In the one part of which Law notwith-
 standing God sometimes dispensed. For there be two kindes of preceptes
 pertaining to the law of nature. One sorte are as first principles of the law of
 nature, in which God neuer dispeseth, much lesse anie man. As that one woman
 may not haue more husbands then one, because the same would rather hinder
 procreation, and so were directly against the fruct of mariage. The other
 sorte are as conclusions drowne from the first principles, in which God some-
 times dispeseth, but neuer anie man. As in this present example: seeing it is
 against natural procreation that one woman should haue manie husbands, it
 is conuenient also, there being ordinarily as manie men as wemen in the
 world, that euerie man likewise should be restrained to one wife, for so procre-
 ation may rather be increased, then if some men haue manie wiues, and others
 by that occasion haue none at al, except in some special case. As after the flood,
 when there was scarsetie of people, God dispensed with such men as in
 dede were like to make greater procreation by pluralitie of wiues. VVhich
 appe-

S. Aug.
 li. 22. c.
 47. cont.
 Faust.
 Luther
 proposit.
 62. 65.
 et 66.

S. Aug.
 de bono
 coniuga-
 li. ca. 17.

appeareth sufficiently by that Sarai perswaded her owne husband, to marie an other wife, and he a true seruant of God agreed therto, not as a new thing but as a lawful practise of those times. And Moyse here and in other places still speaketh of it, as of a custome knowne to the people for lawful. *If a man (saith he) haue two wiues, one beloued and the other hated, and they haue children by him, and the sonne of the hated be first borne, he can not preferre the sonne of the beloued.* wherby is clere that two wiues were then lawful, and the children of both legitimate, and that the first borne must be preferred, without respect of first or last mariage. Yet this dispensation either ceased before Christs time, the cause ceasing, when the world was replenished; or at least our Sauour tooke it away, restoring Matrimonie to the first institution of two in one flesh. who pleaseth to see the Doctors that vnderstand, and expound the Scriptures to this effect, may read S. Augustin li. 22. c. 30. & 47. con. Faust. Manich. li. 16. c. 25. & 38. ciuit. & li. 1 de adulter. coniugijs. S. Christom ho. 56. in Gen. S. Amb. li. de Abraham. c. 4. Also S. Chrysost. S. Hierom. and S. Bede in. 19. Mathei.

Pluralitie of
wiues someti-
mes allowed.

By the law of
Christ in no
case lawful.

CHAP. XVII.

God renewing his promises to Abram, 5. changeth his name, 10. and commandeth Circuncision. 15. changeth also his wifes name, promiseth a sonne of her. 20. Likewise that Ismael shal prosper. 23. and the same day Abraham circuncised him selfe, and Ismael, and al the men of his house.

- 1 **A**N D after that he beganne to be nyntie and nyne yeares old, our Lord appeared vnto him: and said vnto him: I am the God almightie: walke before me, and be :: perfect.
- 2 † And I wil make my couenant betwen me and thee: and
- 3 I wil multiplie thee exceedingly. † Abram fel flat on his
- 4 face. † And God said to him: I am, and my couenant is
- 5 with thee, & thou shalt be a father of manie nations. † Ney-
ther shal thy name be called any more Abram: but thou
shalt be called Abraham: because a father of " many nations
- 6 I haue made thee. † And I wil make thee encrease exceding-
ly, and I wil make thee into nations, and kinges shal come
- 7 forth of thee. † And I wil establish my couenant betwen
me and thee, and betwen thy seede after thee in their gene-
rations by a perpetual couenant: to be thy God, and thy
- 8 sedes after thee. † And I wil geue to thee, and to thy seed
the land of thy peregrination, al the land of Chanaan for a
- 9 perpetual possession, and I wil be their God. † Againe God
said to Abraham: And thou therfore shalt keepe my coue-
nant, and thy seed after thee in their generations. † This is
my couenant which you shal obserue betwen me and you,
and

::He is perfect
in this life, that
sincerely & di-
ligently ten-
deth towards
perfection of
the next life.
And this God
here comman-
ded to Abra-
ham, & Christ
to al Christi-
ans. Math. 5.
S. Aug. li. de
perfect. cont.
Caest.
See Gen 6.v.9

∴ Circumcision and name receiued the eight day signified the association of Saints in heauen after the seuen dayes trauel of this world. Ser. de circum. apud S. Cyprian.

∴ Abraham laughed not doubting but reioycing. S. Ambro. li. de Abraham c. 4. S. Aug. li. 16. c. 26. de ciuit.

∴ Temporal blessings were common to Ismael, but spiritual pertained properly to Isaac and Israel, & their successors.

∴ Conformitie in Religion conserueth peace in euery familie. Tho. Anglus in hunc locum.

and thy seede after thee: Al the malekind of you " shal be circumcised: † and you shal circumcise the flesh of your prepuce, that it may be for a signe of the couenant betwen me and you. † An infant of ∴ eight daies shalbe circumcised among you, al malekind in your generations: aswel the homebred shal be circumcised, as the bought seruant of whosoever he is, not of your stocke: † and my couenant shal be in your flesh for a perpetual couenant. † The male, whose flesh of his prepuce shal not be circumcised, that soule " shalbe destroyed out of his people: because he hath broken my couenant. † God said also to Abraham: Sarai thy wife thou shalt not cal Sarai, but Sara. † And I wil blesse her, and of her I wil giue thee a sonne, whom I wil blesse, and he shalbe into nations, and kings of peoples shal spring of him. † Abraham fel vpon his face, & ∴ laughed, saying in his hart: Shal trowest thou to him that is an hundred yeare old a sonne be borne? and Sara that is nyntie yeares old shal she beare? † And he said to God: I would that Ismael may liue before thee. † And God said to Abraham: Sara thy wife shal beare thee a sonne, and thou shalt cal his name Isaac, and I wil establishe my couenant to him for a perpetual couenant, and to his seed after him. † Concerning Ismael also I haue heard thee. behold, I wil blesse him, and encrease, and multiplie him exceedingly: twelue dukes shal he beget, and I wil make him into a great nation. † But my couenant I wil establishe with ∴ Isaac, whom Sara shal bring forth to thee at this time an other yeare. † And when he had leaft of speaking with him, God ascended from Abraham. † And Abraham tooke Ismael his sonne, and al the homebred of his house: and al whom he had bought, al the males of al the men of his house: and he circumcised the flesh of their prepuce forthwith the very same day, as God had commanded him. † Abraham was nyntie and nyne yeares old, when he circumcised the flesh of his prepuce. † And Ismael his sonne was ful thirtene yeares old at the time of his circumcision. † The selfsame day was Abraham circumcised and Ismael his sonne. † And ∴ al the men of his house, aswel the homebred, as the bought seruantes and strangers were circumcised togeather.

ANNOTATIONS.

CHAP. XVII.

5. *Manie nations*] Abram signifying *Hiegh* or *Noble father*, changed into Changing of Abraham, which signifieth *Father of manie* (nations) and Sarai signifying *My names is my-Princes*, changed into Sara, which absolutely signifieth *Princesse*, importe great stical. S. Aug. Mysteries intended by God. For by this changing of names was declared and li. 16. c. 28 & 39. confirmed, that Abraham by the issue that he should haue of Sara, should be ciuit. S. Hie- the father of manie nations, which S. Paul expressly applieth to his spiritual rom. Tradit. children, those especially that should beleue in Christ, of the Gentiles prefi- Hebraicis. gured by *Isaac borne of the freewoman, by the promise*, as the Iewes were prefigured by *Ismael borne of the bondwoman according to the flesh*, concluding with the prophet Esai, that *Manie are the children of the desolate, that before was barren*. For Abraham natural father of foure nations: The Ismaelites, Madianites, Idumeans, and the Israelites, yet he was spiritual father of manie more, to wit, of al nations that beleue in Christ from his owne time to the end of the world, of which some are Iewes, but the greatest part Gentiles. as the same Apostle sheweth. Rom. 4. Gal. 4. Ephes. 3. Collos. 1. and in other places. whereby is clere, that the Church of Christ doth alwayes consist of manie nations, not as Donatistes and Protestants absurdly say, sometimes of few inuisible or vnknown persons, for so Abraham should sometimes be father of few or no nations, which derogateth either from Gods omnipotencie if he could not, or from his fidelitie if he should not maintaine his promise, made to Abraham for euer.

Abraham natural father of foure nations: spiritual father of al that do beleue in Christ. Rom. 4, 11. The Church of Christ euer consisteth of many nations.

10. *shal be circumcised*] The Sacrament of Circumcision here first instituted, about 400. yeares before the Law of Moyse, is a perfect figure of Baptisme, resembling it in foure things. First by both these Sacraments the faithful are distinguished from infidels. Secondly profession of faith is made in them both, either by those that receiue the same, if they be of discretion, or by others for them, if they be infants. Thirdly by both these Sacraments entrance is made into the Church, and to the participation of other Sacraments and spiritual rites. Fourrhly both these Sacraments induce subiection to the iurisdiction, and lawes of the Church. But Baptisme doth farre excel Circumcision in that it is more easie, or lesse painful, more vniuersal, for it pertaineth to al nations, and both sexes; and especially in vertue and efficacie, for Baptisme as an instrumental cause remitteth sinne and iustificieth, Circumcision was only a signe that grace was geuen, & sinne remitted. Againe Baptisme imprinteth a character in the soule, the other leaueth a marck only in the flesh. Finally Baptisme openeth the gate of heauen, in vertue of Christs passion now past, which circumcision could not before Christ suffered death. Of which both resemblance and difference S. Augustin treateth in manie places, especially li. 3. de doct. christ c. 9. Epist. 118. and Ianuarium. li: 19. c. 13. cont. Faust & in Psal. 73. where he also maketh like comparison between other Sacraments of the old and new Testament.

Circumcision a figure of Baptisme.

Baptisme excelleth Circumcision.

14. *shal be destroyed*] Here occurre two difficulties about the true sense of this hard place. First whether this punishment belonged to them only, by whose fault circumcision was omitted; or to infants also that should be circumcised and were not. Secondly whether temporal punishment, or eternal

Two difficulties.

To whom the
punishment
pertained whe
circumcision
was omitted.

was here threatned for transgression of this precept. Touching the first doubt, it seemeth probable, that this punishment pertained only to those, by whose negligence themselves, or others of their charge, were not circumcised: for that the reason why such a one is punished is alleged, *Because he hath broken Gods covenant.* Which is only in their powre to kepe or breake, that are of discretion, and not in the powre of infants. The indifferencie also of the Hebrew and Greeke text fauoreth this sense, for where according to the Latin we read, *The male whose flesh of prepuce is not circumcised,* The Hebrew and Greke may be translated, *The male that doth not circumcise the flesh of his prepuce,* which can not be ment of an infant of eight dayes old. This exposition is likewise confirmed by example, Exodi. 4. where Moyse was in danger to be slaine by an Angel, because his sonne was not circumcised. Neuertheles S. Augustin (li. 3. c. 18. cont. Iulian. li. 16. c. 27. ciuit. and in other places) proueth that this commination pertained also to infants. whose iudgement is confirmed by the 70. Interpreters adding for explication these wordes, *the eight day.* which necessarily include infants, as subiect to this punishment. not for that they could transgresse this precept, or commit a new sinne, but for lack of circumcision. The reason wherof is, for that God now determined this only remedie for original sinne, in the male sex of Abrahams seede, in place of sacrifice, or other profession of faith vsed before, and that in case it could conueniently be applied for otherwise the former remedies were stil aualable.

what punish-
ment was
threatned.

Concerning the other difficultie manie ancient fathers expound these wordes, *shal be destroyed out of his people,* of only temporal punishment; either death, as the like phrase signifieth, Exodi. 12. *Whosocuer shal eate leuened bread, his soul shal perish out of Israel;* or temporal separation from the people of God, as Num. 19. *Euerie one that toucheth the dead corse, shal perish out of Israel.* But S. Augustin (li. 3. c. 18. cont. Iulian. li. 5. hypog. & alibi) S. Gregorie (li. 4. Moral. c. 2. & 3.) S. Prosper (li. de promiss. Dei p. 1. c. 14.) S. Beda (li. 2. in Lucam. c. 8) and S. Bernard (ser. 3. de circum) vnderstand this threatning not only of temporal punishment, but also of eternal separation from God, and the societie of Saints. And that also infants are so seclused only for lack of this remedie, as now children which dye without Baptisme, committing no new fault are deprived of the vision of God, for their original sinne, not remitted. Vherupon is geathered that albeit Circumcision was principally instituted to distinguish the people of God, which should come of Abrahams seede, from other nations, yet it was also for remission of original sinne: not in al, but in persons, but those to whom God appointed this particular remedie.

Circumcision
instituted to
distinguish the
people of God
and for reme-
die of original
sinne in some
persons, but
not in al.

CHAP. XVIII.

Angels intertained as ghests by Abraham 10. tel when Sara shal beare a sonne, wherat she laughing, they cofirme that they had said. 16. They also fortel the destruction of Sodom. 22. for which Abraham prayed six times.

AN D God appeared to him in the vale of mambre as he 1
sat in the dore of his tent, in the verie heat of the day.
† And when he had lifted vp his eyes, there appeared to him 2
three men standing nere vnto him: whom after he had sene,
he re-

Heb. 13.

he ranne to meete them from the dore of his tent, and adored
 3 to the ground. † And He said :: Lord, if I haue found grace
 4 in thy sight, goe not past thy seruant: † but I wil fetch
 a little water, and wash ye your feete, and rest ye vnder the
 5 tree. † And I wil fet a morsel of bread, and strengthen
 your hart, afterward you shal passe: for therfore are you
 come aside to your seruāt. Who said: Do as thou hast spoken.
 6 † Abraham made hast into the tent to Sara, and said to her:
 Make hast, temper togeather three measures of floure, and
 7 make harth cakes. † But him selfe ranne to the heard, and
 tooke from thence a calfe verie tender and verie good, and
 8 gaue it to a young man: who made hast and boiled it. † He
 tooke also butter and mylke, and the calfe which he had
 boyled, and set before them: but him selfe did stand beside
 9 them vnder the tree. † And when they had eaten, they
 said to him: Where is Sara thy wife? He answered: Loe she is
 10 in the tent. † To whom he said: Returning I wil come to
 thee at this time, life accompaning, and Sara thy wife shal
 haue a sonne. Which when Sara heard, she laughed behind
 11 the dore of the tent. † And they were both aged, and farre
 entred in yeares, and it ceased to be with Sara after the
 12 maner of women. † Who laughed secretly saying: After
 I am waxen old, & my Lord is an old one, shal I geue my selfe
 13 to pleasure? † And our Lord said to Abraham: Why did Sara
 laugh, saying: Shal I an old woman beare a child in deed?
 14 † Is there any thing hard to God? According to appointment
 I wil returne to thee this verie selfe same time, life accom-
 15 paynig, and Sara shal haue a sonne. † Sara denied, saying:
 I laughed not: being much afraid. But our Lord: :: It is not
 16 so, faith he: but thou didst laugh. † When the men therefore
 were risen vp from thence, they turned their eyes against
 Sodome: and Abraham did goe with them, bringing them
 17 on the way. † And our Lord said: Can I conceale from A-
 18 braham the things which I wil doe: † wheras he shal be
 into a nation great, and verie strong, and in him are
 19 TO BE BLESSED al the nations of the earth? † For I
 know that he wil commande his children, and his house
 after him that they kepe the way of the Lord, and doe iudge-
 ment and iustice: that for Abrahams sake the Lord may
 bring to effect al the things that he hath spoken vnto him.

20 Therefore said our Lord. † The crye of Sodome, and

:: Abraham
 saw three, and
 adored one.
 professing
 three diuine
 persons and
 one God. S.
 Aug. li. 16. c.
 29. ciuit.

:: Abraham
 laughing with
 admiration for
 ioy was not re-
 prehended,
 but Sara laugh-
 ing of diffi-
 dence was re-
 prehended, by
 him that seeth
 the hart. S.
 Aug. q. 36. in
 Gen. & li. 16.
 c. 31. ciuit.

Gomorre is multiplied, and their sinne is aggrauated exceedingly. † I wil descend, and see whether they haue in acte 21 accomplished the crye that is come to me: or whether it be not so, that I may know. † And they turned them selues 22 from thence, and went their way to Sodome: but Abraham as yet stood before our Lord. † And approching he said: 23
 what a wall what! wilt thou destroy the iust with the wicked? † If there 24 are iust men to shalbe fiftie iust persons in the citie, shal they perish withal: their faith sa- and wilt thou spare that place for fiftie iust, if they be therein? ueth vs, their iustice defendeth vs from destruction. S. † Be it farre from thee, that thou doe this thing, and that 25 iudgest al the earth, no thou wilt not do this iudgement. Amb. li. i. de Abraham. c. 6. † And our Lord said to him: If I shal find in Sodome fiftie 26 iust persons within the citie, I wil spare the whole place for their sake. † And Abraham answered, and said: Because I 27 haue once begunne, I wil speake to my Lord, wheras I am dust and ashes. † What if there shal be fise lesse then fiftie 28 iust persons? wilt thou for fortie fise destroy the whole citie? And he said: I wil not destroy it, if I shal finde fise and fourtie. † And againe he said vnto him: But if 29 fourtie shalbe found there, what wilt thou doe? He said: I wil not strike it for fourties sake. † Lord, saith he, be not 30 angrie I besech thee, if I speake: what if thirtie shal be founde there? He answered: I wil not doe it, if I shal find thirtie there. † Because, saith he, I haue once begunne, I 31 wil speake to my Lord: What if twentie shalbe founde there? He said: I wil not destroy it for twenties sake. † I beseech 32 thee, saith he, be not angrie Lord, if I speake yet once more: What if tenne shalbe found there? And he said: I wil not destroy it for tennes sake. † And our Lord departed after 33 that he ceased to speake vnto Abraham: and Abraham returned into his place.

CHAP. XIX.

Lot receiuing Angels in his house, is abused by the Sodomites. 12. He with his wife (26. who for looking back is turned into a statua of salt) and his two daughters are deliuered. 24. Sodome and Gomorre are burned. 31. Lot lieth vnwitting with both his daughters, begat of them Moab and Ammon, of whom came the Moabites and Ammonites.

AND

- 1 **A**N D the two angels came to Sodome at euen, and Lot
 sitting in the gates of the citie. Who when he had sene
 them, rose vp and went to meete them: and adored prostrate
 2 vnto the ground, † and said: I besech you, my Lords, turne :: Abraham & Lot by hospi-
 into the house of your seruant, and lodge there: wash your talitie merited
 feet, and in the morning you shal go forth on your way. to receiue An-
 3 Who said: No, but we wil abide in the street. † He compel- gels in steed
 led them earnestly to turne in vnto him: and when they of mē. Heb. 13.
 were entred into his house, he made them a banquet, and
 4 baked vnleauened bread, and they did eate. † And before
 they went to bed, the men of the citie beset the house from
 5 young to old, al the people togeather. † And they called
 Lot, and said to him: Where are the men that came in to thee
 at night? bring them forth hither that we may know them.
 6 † Lot going forth to them, and shutting the dore after him,
 7 said: † Doe not so, I besech you, my brethren, doe not
 8 commit this euil. † I haue two daughters, which as yet haue
 not known man: I wil bring them forth to you, and abuse
 you them as it shal please you, so that you do no euil to these
 men, because they are entred vnder the shadowe of my rooffe.
 9 † But they said: Get thee backe thither. And againe: Thou
 camest in, said they, as a stranger, what to be a iudge? Thy
 selfe therefore we wil afflict more then these. And they did
 violence to Lot exceedingly: and it was euen now at the
 10 point that they would break the dores. † And behold the
 men put forth their hand, and drew in Lot vnto them, and
 11 shut the dore: † and them, that were without, they stroke
 with blyndnes from the least to the greatest, so that they
 12 could not find the dore. † And they said to Lot: Hast thou
 here anie of thine? sonne in law, or sonnes, or daughters,
 13 al that are thine, bring them out of this citie: † for we wil
 destroy this place, for that: their crye is waxen lowde before
 14 our Lord, who hath sent vs to destroy them. † Therefore Lot :: This sinne
 went forth, and spake to his sonnes in lawe that were to take crieth to hea-
 his daughters, and said: Arise: get you forth out of this uen for re-
 place, because our Lord wil destroy this citie. And he semed uenge.
 15 vnto them to speake as it were in iest. † And when it was
 morning, the angels vrged him, saying: Arise, take thy wife,
 and the two daughters which thou hast: least thou also
 16 perish withal in the wickednes of the citie. † He lingring,
 they tooke his hand, and the hand of his wife, and of his two
 daughters,

:: Lots wife
turned into
salt, admoni-
sheth the ser-
uants of God
to procede in
vertue, & not
to looke back
to vice. Luc.
17. S. Aug. li.
16. c. 30. ciuit.

:: Lot neither
perfect, nor
very wicked
was deliuered
for Abrahams
sake. S. Aug.
q. 45 in Gen.

daughters, because our Lord spared him. † And they led 17
him forth, and set him without the citie: and there they
spake to him, saying: Saue thy life: looke not backe, nei-
ther stay thou in al the countrie about: but saue thy selfe in
the mountaine, lest thou also perish withal. † And Lot said 18
to them: I beseech thee my Lord, † because thy seruant hath 19
found grace before thee, and thou hast magnified thy mercie,
which thou hast wrought with me, in that thou wouldest
saue my life, and safe I can not be in the mountaine, lest per-
haps the euil catch me, and I dye. † There is this citie hereby 20
at hand, wherunto I may flee, a little one, and I shalbe safe in
it: is it not a little one, and my life shalbe saued? † And he 21
said to him: Behold also in this point I haue heard thy pray-
ers, not to ouerthrow the citie for which thou hast spoken.
† Make hast, and be saued there: because I can not doe any 22
thing til thou enter in thither. Therefore the name of that
citie was called * Segor. † The funne was risen vpon the 23
earth, & Lot entred into Segor. † Therefore our Lord rained 24
vpon Sodome and Gomorre brimstone & fire from our Lord
out of heauen: † and he subuerted these cities, and al the 25
countrie about, al the inhabitants of the cities, and al things
that spring of the earth. † And his wife: looking behind her, 26
was turned into a statua of salt. † And Abraham getting vp 27
early in the morning, there where before he had stood with
our Lord, † beheld Sodome & Gomorre, and the whole 28
land of that countrie: and he saw the cinders rise vp from
the earth as it were the smoke of a fornace. † For when 29
God subuerted the citties of that countrie, he: remenbring
Abraham, deliuered Lot out of the subuersion of the cities
wherein he had dwelt. † And Lot ascended out of Segor, 30
and abode in the mountaine, his two daughters also with him
(for he was afraid to abide in Segor) and he abode in a caue
him selfe, and his two daughters with him. † And the elder 31
said to the younger: Our father is old, and there is no man
left on the earth, that may companie with vs after the ma-
ner of the whole earth. † Come, let vs make him drunke 32
with wine, and let vs lie with him, that we may preferue seed
of our father. † They therefore made their father to drinke 33
wine that night: and the elder went in, and lay with her fa-
ther: but he perceaued not, neyther when his daughter lay
downe, nor when she rose vp. † The next day also the elder 34
said to

a little
one

saide to the younger : Behold I lay yesternight with my father, let vs make him drinke wine also this night, and thou shalt lye with him, that we may faue seed of our father. † They made their father drinke wine that night also, and the younger daughter went in, and lay with him: and neyther then truly did he perceaue when she lay downe, or when she rose vp. † The two daughters therfore of Lot were with child by their father. † And the elder bare a sonne and she called his name Moab: he is, the father of the Moabites euen to this present day. † The younger also bare a sonne, and she called his name Ammon, that is the sonne of my people: he is the father of the Ammonites euen to this day.

Moabites & Ammonites were two distinct nations. perhaps of the 72. See. p. 43.

CHAP. XX.

Abraham seiorning in Geraris, his wife is taken into King Abimelechs house, but by Gods commandement is restored vntouched, 14. With great giftes, 17. and Abraham praying Abimelechs house is cured.

1 **A**BRAM remoued from thence into the south countrie, and dwelt betwene Cades, and Sur: and he liued as a pilgrime in Gerara. † And he saide of Sara his wife: She is my sister. Abimelech therfore the king of Gerara sent, and tooke her. † And God came to Abimelech in a dreame by night, and saide to him: Loe thou shalt dye for the woman that thou hast taken: for she hath a husband. † But Abimelech had not touched her, and he saide: Lord wilt thou kil a nation that is ignorant and iust? † Did not he say to me: She is my sister: and she say, He is my brother: in simplicitie of my hart, and cleanenes of my hands haue I done this. † And God saide to him: And I do know that thou didest it with a sincere hart: and therfore I kept thee that thou shouldest not sinne against me, and I permitted not that thou shouldest touch her. † Now therfore restore the wife to her husband, because he is a prophet: and he shal pray for thee, and thou shalt liue: but if thou wilt not restore her, know thou that dying thou shalt dye, thou and al things that are thine. † And Abimelech forthwith rising vp in the night, called al his seruantes: and he spake al these words to their eares, and al the men were sore afraid. † And Abimelech called

See pag. 52.

∴ Not his fathers owne daughter, but of his progenie. S. Aug. li. 22. cont. Faust. c. 35. & li. 16. c. 19. & 30. de ciuit.

∴ Kings of the earth esteeming the Church only for a laudable people of God, seeke to subiect her to them selues: but knowing her to be the inuiolable spouse of Christ, subiect them selues to her, and offer to her most honorable giftes. S. Aug. li. 21. cont. Faust. c. 38.

called also for Abraham, and said to him: What hast thou done to vs? what haue we offended against thee, that thou hast brought vpon me and vpon my kingdom a great sinne? that which thou oughtest not to doe, thou hast done to vs. † And again expostulating, he said: What sawest thou, that thou didest this? † Abraham answered: I thought with my selfe, saying: Perhaps there is not the feare of God in this place: and they wil kil me for my wife: † howbeit otherwise also in verie deed she is my sister, ∴ the daughter of my father, and not the daughter of my mother, and I tooke her to wife. † And after that God brought me out of my fathers house, I said to her: This mercie thou shalt doe with me: In euerie place, which we shal come vnto, thou shalt say that I am thy brother. † Therefore Abimelech ∴ tooke shepe & oxen, and seruants, and handmayds, and gaue to Abraham: and restored to him Sara his wife, † and said: The land is before you, dwel whersoever it shal please thee. † And to Sara he said: Behold I haue geuen thy brother a thousand peeces of silver, this shal serue thee for a veile of thine eyes to al that are with thee, and whither soeuer thou shalt goe, remember also thou wast taken. † And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: for our Lord had closed vp euerie matrice of the house of Abimelech for Sara Abrahams wife.

CHAP. XXI.

The sixt part of this booke.

Of the progenie & other blessings of Abraham, Isaac, and Iacob.

Isaac is borne. 4. circumcised, 8. and weaned. 9. Agar and Ismael are put forth of Abrahams house, 15. but after desolation are nourished, and prosper in the desert. 22. King Abimelech and Abraham make a league confirming it with oath.

∴ Abraham & Sara laughed (he admiring, she doubting) at the ioyful

AND our Lord visited Sara, as he had promised: and fulfilled the things which he spake. † And she conceived and bare a sonne in her old age, at the time that God had foretold her. † And Abraham called the name of his sonne, which Sara bare him, ∴ Isaac: † and he circumcised him the eight day, as God had commanded him, † when he was an hundred yeares old: for at this age of his father, was Isaac borne. † And Sara said: Laughter God hath made

- made to me: whosoever shall heare of it, will laugh with
 7 me. † And again she said: Who that shall heare of it would
 beleue Abraham, that Sara gaue sucke to a sonne, which
 8 she bare him now being an old man? † The child therefore
 grewe, and was weined: and Abraham made a great feast in
 9 the day of his weining. † And when Sara had senne the
 sonne of Agar the Egyptian playing with Isaac her sonne,
 10 she said to Abraham: † Cast out this handmaid, and her
 sonne: for the sonne of the handmaid shall not be heire
 11 with my sonne Isaac. † Abraham tooke this greuouly for
 12 his sonne. † To whom God said: "Let it not seme greuous
 to thee for the boy, and for thy handmaid: al things that
 Sara shall say to thee, heare her voice: because in Isaac shall
 13 seed be called to thee. † But the sonne also of the hand-
 maid I will make into a great nation, because he is thy seed.
 14 † Abraham therefore rose vp in the morning, and taking
 bread and a bottle of water, put it vpon her shoulder, and
 deliuered the boy and dismissed her. Who went away, and
 15 wandred in the wilderness of Bersabee. † And when the
 water in the bottle was spent, she cast the boy vnder one
 16 of the trees, that were there. † And she went her way, and
 sate ouer against a great way of as farre as a bowe can cast.
 for she said: I will not see the child dying: and sitting ouer
 17 against, she lifted vp her voice and wept. † And God heard
 the voice of the boy: and an angel of God called Agar from
 heauen, saying: What doest thou Agar? feare not: for God
 hath heard the voice of the boy, from the place wherein
 18 he is. † Arise, take vp the boy, and hold his hand: for into
 19 a great nation will I make him. † And God opened her eyes:
 who seeing a well of water, went, and filled the bottle, and
 20 gaue the boy to drinke. † And God was with him: who
 grew, and abode in the wilderness, and became a young man
 21 archer. † And he dwelt in the wilderness of Pharan, and
 his mother tooke a wife for him out of the land of Egypt.
 22 † The same time said Abimelech, and Phicol the general
 of his armie to Abraham: God is with thee in al things
 23 which thou doest. † Swear therefore by God, not to hurt
 me, and my posteritie, and my stocke: but according to the
 mercie, that I haue done thee, thou shalt doe to me, and to
 24 the land wherein thou hast liued a stranger. † And Abraham
 25 said: I will swear. † And he rebuked Abimelech for the

promise of a
 sonne, & there-
 fore he is called
 Isaac, which
 signifieth
 laughter. S.
 Aug. li. 16. c.
 31. ciuit.

:: See chap. 17.
 v. 21.

Rom. 9.
 Heb. 11.

wel of water, which his seruants had taken away by force.
 † And Abimelech answered: I knew not who did this thing: 26
 yea and thy selfe didest not tel me, and I heard not of it but
 to day. † Abraham therefore tooke sheepe and oxen, and 27
 gaue to Abimelech: and both of them made a league. † And 28
 Abraham set seuen ewe lambes of the flocke apart. † To 29
 whom Abimelech said: What meane these seuen ewe lambes,
 which thou hast made to stand apart? † But he said: Seuen 30
 ewe lambes shalt thou take at my hand: that they may be a
 testimonie for me, that I digged this wel. † Therfor was 31
 that place called * Bersabee: because there both did sweare.
 † And they made a league for the wel of oath. † And Abi- 32 33
 melech arose, and Phicol the general of his armie, and they
 returned to the land of the Palestines. But Abraham planted
 a groue in Bersabee, and called therupon the name of our
 Lord God eternal. † And he was a seiorner in the land of the 34
 Palestines manie dayes.

wel of
oath

ANNOTATIONS.

CHAP. XXI.

Separation to
be made in fa-
milies, when
iust cause re-
quireth.

Mystical sense

The true
Church doth
not persecute
but iustly pu-
nisheth offen-
ders.

Heretikes and
other infidels
do persecute
when either
by word, or
sword they
impugne the
truth.

12. *Let it not*] It seemed so hard, inhumaine, and vniust to cast Agar and Is-
 mael out of the house, that Abraham would not haue done it, onles God had
 commanded him in this to heare the voice of Sara. But when he knew Gods
 wil therin, not respecting flesh and bloud, nor disputing further of the law-
 fulnes of the fact, sent them both away, commending them to Gods prote-
 ction: and so by this separation the familie was made quiet. It represented also
 a notable Myserie of the Synagog of the Iewes & Church of Christ. As S. Au-
 gustin doth excellently expound the same, according to S. Paul (Gal. 4.) That
 Ismaels playing with Isaac was persecution, because it tended to peruert him,
 shewing it to be a greater iniurie, to delude and deceiue anie, in drawing
 them to new and particular companies, then corporally to persecute them: and
 that the Church, and Catholique Princes punish heretikes for their good, to
 make them returne to the truth, or finally to cease from seducing others. *Ecce*
libera afflixit ancillam, & non illam vocat persecutionem Apostolus, ludit seruus cum
domino, & persecutionem vocat. Afflictio ista non vocatur persecutio, & lusu illa voca-
tur persecutio. Behold the freewoman afflicted the handmaide, and the Apostle
 calleth it not persecution, the seruant playeth with the maister, and he calleth
 it persecution. This affliction is not called persecution, and that play is called
 persecution. Againe, he sayeth of Sara, *Illusionem vidit in illo lusu, animaduertit*
serui superbiam, displicuit illi, eiecit foras. She saw foule play in that play, she noted
 the seruants pride, it displeased her, she cast him forth of the dores. S. Hierom
 also teacheth that the spiritual neuer persecuteth the carnal: but spareth him
 as his rustical brother, knowing that he may in time be profitable.

li. 15. c.
2. cinit.

Epist. 48.
C. 50.

Tract. 11.
in 10an.

Tract. 12.

in 4. Gal.

CHAP. XXII.

The faith and obedience of Abraham is proued in his redines to sacrifice his sonne Isaac. 11. He is stayed from the act by an Angel. 16. Former promises are renewed to him. 20. And his brother Nachor hath also much issue.

- 1 **V** HICH things being done, God " tempted Abraham, and said to him; Abraham, Abraham. But
 2 he answered: Here I am. † He said to him: Take thy only begotten sonne, whom thou louest, Isaac, and goe into the Land of vision; and there thou shalt offer him for an holocaust vpon one of the mountaines which I wil shew thee.
 3 † Therfore Abraham rising vp in the night, saddled his asse: taking with him two young men, and Isaac his sonne: and when he had cut wood for the holocaust, he went his way to
 4 the place which God had commanded him. † And the third day, lifting vp his eyes, he sawe the place afarre of: † and he said to his young men: Tarie you here with the asse: I and the boy going with speede as farre as yonder, after we
 6 haue adored, wil returne to you. † He tooke also the wood of the holocaust, and laid it vpon Isaac his sonne: and him selfe caried in his hands fire and a sword. And as they went
 7 on together, † Isaac said to his father: My father. And he answered: What wilt thou sonne? Behold, saith he, fire
 8 and wood: where is the victime of the holocaust? † And Abraham said: God wil prouide vnto him selfe the victime of the holocaust, my sonne. They went on therfore together: † and they came to the place which God had shewed him, wherein he builed an altar, and laid the wood in order vpon it: and when he had bound Isaac his sonne, he laid
 10 him on the altar vpon the pile of wood. † And he stretched forth his hand, and caught the sword, for to sacrifice his
 11 sonne. † And behold an angel of our Lord from heauen cried, saying: Abraham, Abraham. Who answered: Here I
 12 am. † And he said to him: Stretch not forth thy hand vpon the boy, neither doe thou any thing to him: now haue I knowen that thou fearest God, and hast not spared thine
 13 onlie begotten sonne for my sake. † Abraham lifted vp his eyes, and saw behind his backe a ramme amongst the briers

The third propheticie in the office before Masse on Easter eue. And the first on whitfuneue.

:: This historie is clere, and a most notorious example of perfect obedience.

:: It is a grateful and religious thing, by naming of places, to conserve the memorie of Gods benefites, that posteritie may know them. S. Chrysost. ho. 48. in Gen.

:: Nachors progenie is here mentioned to shew whence Rebecca came, whom Isaac married.

sticking fast by the hornes, which he tooke and offered an holocaust in steede of his sonne. † And he called the name of that place, :: Our Lord seeth. Wherupon euen to this day it is said, In the mountaine our Lord wil see. † And the angel of our Lord called Abraham the second time from heauen, saying: † By my owne selfe haue I sworne, saith the Lord: because thou hast done this thing, and hast not spared thine onlie begotten sonne for my sake: † I wil blesse thee, and I wil multiplie thy sede as the starres of heauen, and as the sand that is by the sea shore: thy sede shal possesse the gates of his enemies, † and in thy sede SHAL BE BLESSED all the nations of the earth, because thou hast obeyed my voice. † Abraham returned to his young men, and they went to Bersabee together, and he dwelt there. † These things so being done, it was :: told Abraham that Melcha also had borne children to Nachor his brother, † Hus the first begotten, & Buz his brother, and Camuel the father of the Sirians, † and Cased, and Azau. Pheldas also & Iedlaph, † and Bathuel, of whom was borne Rebecca: these eight did Melcha beare, to Nachor Abrahams brother. † And his concubine, named Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

ANNOTATIONS.

CHAP. XXII.

God tempteth not to euil, but by experience maketh known what vertue is in men.

Isaac figured Chists diuinitie, the Rame his humanitie.

1. *Tempted.*] God tempteth none to euil (as S. Iames teacheth) but by trial and experiment maketh men known to the world, as here Abrahams faith and singular obedience were manifested, when he doubted not to offer his onlie begotten in sacrifice, accounting that God is able to raise vp euen from the dead. Vherupon he receiued his sonne againe in parable, that is, in figure and mysterie of Christ dead and aliue againe. Isaac also in this action signified the diuinitie of Christ which suffered not, and the ramme among the briers figured his humanitie, that should be offered in Sacrifice to God.

Heb. 11.

19.

Aug.

li. 16. c.

32. ciuit.

Theod. 9.

72. in

Gen.

CHAP. XXIII.

Sara dying Abraham solemnizeth her funeral. 4. byeth a field with a duple caue of Ephron, 15. for four hundreth sicles. 19. and there burieth her.

AN D Sara liued an hundred twentie seuen yeares. 1
† And she died in the citie of Arbee which is 2
Hebron.

Hebron, in the land of Chanaan : And Abraham came to
 3 mourne, and weepe for her. † And after that he was risen
 vp from :: the funeral obsequies, he spake to the children
 4 of Heth, saying: † I am a stranger and pilgrime among
 you: geue me the right of a sepulchre with you, that I
 5 may burie my dead. † The children of Heth answered,
 6 saying: † My lord heare vs, thou art a prince of God a-
 mong vs: in our principal sepulchres burie thou thy dead:
 and no man can let thee but that in his owne monument
 7 thou mayest burie thy dead. † Abraham rose vp, and :: ad-
 ored the people of the land, to wit the children of Heth:
 8 † and he said to them: If it please your soule that I burie
 my dead, heare me, and be intercessors for me to Ephron
 9 the sonne of Seor: † that he geue me the duple caue,
 which he hath in the vttermost part of his field: for money
 to the worth therof let him deliuer it to me before you
 10 for possession of a sepulchre. † And Ephron dwelt in the
 midst of the children of Heth. And Ephron made answer
 to Abraham in the hearing of al that went in at the gate
 11 of the citie, saying: † No, it shal not be so, my lord, but
 thou rather harken to that which I doe say: The field I
 deliuer to thee, and the caue that is therin, in the presence
 12 of the children of my people, burie thy dead. † Abra-
 13 ham adored before the people of the land. † And he
 spoke to Ephron, his people standing round about: I beseech
 thee to heare me: I wil geue money for the field: take it,
 14 and so I wil burie my dead in it. † And Ephron answered:
 15 † My lord, heare me. The ground which thou desirest, is
 worth foure hundred sicles of siluer: this is the price
 betwen me and thee: but how much is this? burie thy dead.
 16 † Which when Abraham had heard, he weyed the money,
 that Ephron had asked, in the hearing of the childten of
 Heth, foure hundred sicles of siluer of common currant
 17 money. † And the field that before time was Ephrons,
 wherin was the duple caue, looking towards Mambre,
 aswel it, as the caue, and al the trees therof in al the lymits
 18 therof round about: † was made sure to Abraham for a
 possession, in the sight of the children of Heth, and of al
 19 that went in at the gate of his citie. † And so Abraham buried
 Sara his wife in the duple caue of the field, that looked
 towards Mambre, this is Hebron in the land of Chanaan.

A cleare ex-
 ample of reli-
 gious office in
 burying the
 dead, See. 2.
 Reg. 1. and 2.
 Paral. 35.

Adoration v-
 sed for reue-
 rence done
 to men. See
 also c. 27 v. 29.
 c. 33. v. 3. 7 and
 S. Aug. q. 61.
 in Gen.

† And the field was made sure to Abraham, and the caue, 20
that was in it, for a possession to burie in, of the Children
of Heth.

CHAP. XXIII

*Abrahams seruant adiured and sent by him into Mesopotamia, to seke a
wife for Isaac, 12. prayeth to God for a signe, findeth Rebecca, 34. and
demanding her for this purpose, 50. With her parents, 58. and her owne
consent, she goeth with him, 67. is married to Isaac: Who therby is com-
forted for the death of his mother.*

∴ In choos-
ing a wife a vertu-
ous stock and
familie especi-
ally true faith
and religion,
are before al
other things
to be confide-
red & prefer-
red. S. Amb.
ll. i. c. 9. de.
Abrah. S. Chri.
soft. ho. 48. in
Gen.

AND Abraham was old, and of manie dayes: and our 1
Lord had blessed him in al things. † And he said to 2
the elder seruant of his house, which was ruler ouer al that
he had: Put thy hand vnder my thighe, † that I may adiure 3
thee by our Lord, God of heauen and earth, that thou ∴ take
not a wife for my sonne, of the daughters of the Cananites,
among whom I dwel: † but that thou goe vnto myne owne 4
countrie and kindred, and thence take a wife for my sonne
Isaac. † The seruant answered: If the woman wil not come 5
with me into this land, whether must I bring thy sonne
backe againe to the place, from whence thou didest come
forth? † And Abraham said: Beware thou neuer bring my 6
sonne backe againe thither. † Our Lord God of heauen, 7
which tooke me out of my fathers house, and out of my
natiue countrie, which spake to me, and fware to me, saying:
To thy sede wil I geue this land: he shal send his angel be-
fore thee, and thou shalt take from thence a wife for my
sonne: † but if the woman wil not folow thee, thou shalt 8
not be bound by the oath: only bring not my sonne thither
again. † The seruant therefore put his hand vnder the thigh 9
of Abraham his lord, and fware to him vpon this worde.
† And he tooke tenne camels of his lords heard, and de- 10
parted, of al his goods carying something with him; and
setting forward went on into Mesopotamia to the citie of
Nachor. † And when he had made the camels lye downe 11
without the towne beside a wel of water at euen, at the time
when women are wont to come forth to drawe water, he
said: † O Lord God of my lord Abraham, mete me to day, 12
I beseech

I beseech thee, and doe mercifully with my maister Abra-
 13 ham. † Behold I stand nigh to the fountaine of water, and
 the daughters of the inhabiteurs of this citie, wil come forth
 14 to drawe water. † Therfore " the maid, to whom I shal say:
 Bowe downe thy tankard that I may drinke: and she shal
 answere, Drinke, yea to thy camels also wil I geue drinke:
 she it is, whom thou hast prouided for thy seruant Isaac:
 and by this I shal vnderstand, that thou hast delt mercifully
 15 with my maister. † Neyther had he yet ended these wordes
 within him selfe, & behold Rebecca came forth, the daugh-
 ter of Bathuel, the sonne of Melcha wife to Nachor the bro-
 16 ther of Abraham, hauing a tankard on her shoulder: † a pas-
 sing comely maide, & most beautiful virgin, & not known
 to man: and she was gone downe to the fountaine, and had
 17 filled her tankard, and came backe. † And the seruant ranne
 to mete her, and said: Geue me a little water to drinke of thy
 18 tankard. † Who answered: Drinke my lord. And quickly
 she let downe the tankard vpon her arme, and gaue him
 19 drinke. † And when he had druncke, she added: but for
 20 thy camels also I wil drawe water, til al doe drinke. † And
 powring out the tankard into the troughes, she ranne
 backe to the wel to drawe water: and being drawen gaue
 21 it to al the camels. † But he musing beheld her with silence,
 desirous to know whether our Lord had made his iourney
 22 prosperous, or not. † And after that the camels had drunck,
 the man plucked forth golden earelettes, weying two sicles:
 23 and as manie braceletts of tenne sicles weight. † And he
 said to her: whose daughter art thou? shew me: is there
 24 anie place in thy fathers house to lodge? † Who answered:
 I am the daughter of Bathuel, the sonne of Melcha, whom
 25 she bare to Nachor. † And she added, saying: Of strawe also
 and hay we haue good store, and a large place to lodge
 26 in. † The man bowed him selfe, and adored our Lord,
 27 † saying: Blessed be the Lord God of my lord Abraham,
 that hath not taken away his mercie & truth from my
 lord, and hath brought me the streight way into the house
 28 of my lords brother. † The maide therfore ranne, and re-
 ported into :: her mothers house al things that she had heard. uerie one a
 29 And Rebecca had a brother named Laban, who in al haist feuerall house
 30 went forth to the man, where the fountaine was. † And she went to
 when he had seene the eareletts and braceletts in his sisters house.
 hands,

hands, and had heard al her words reporting: These words
 spake the man vnto me: he came to the man which stood
 beside the camels, and nighe to the fountaine of water:
 † and said to him: Come in, thou blessed of our Lord: Why 31
 standest thou without? I haue prepared the house, and a
 place for the camels. † And he brought him in into his 32
 lodging: and he vnharneſſed the camels, and gaue ſtrawe
 and hay, and water to waſh his feet, and of the men that
 were come with him. † And bread was ſet before him. 33
 Who ſaid: I wil not eate, til I ſpeake my meſſage. He an-
 ſwered him: Speake. † And he ſaid: I am the ſeruant of 34
 Abraham: † and our Lord hath bleſſed my lord wonder- 35
 fully, and he is magnified: and he hath geuen him ſheepe,
 and oxen, ſiluer and gold, men ſeruants and wemen ſeruants,
 camels, and aſſes. † And Sara my lordes wife hath borne 36
 my lord a ſonne in her old age, and he hath geuen him al
 things that he had. † And my lord adiured me ſaying: Thou 37
 ſhalt not take a wife for my ſonne of the Chananites, in
 whoſe land I dwel: † but thou ſhalt goe to my fathers houſe, 38
 and of mine owne kinred ſhalt thou take a wife for my ſonne:
 † but I answered my Lord: What if the woman wil not 39
 come with me? † Our Lord, ſaith he, in whoſe ſight I 40
 walke, wil ſend his angel with thee, and wil direct thy way:
 and thou ſhalt take a wife for my ſonne of myne owne
 kinred, and of my fathers houſe. † Thou ſhalt be innocent 41
 from my curſe, when thou ſhalt come to my kinne, and
 they wil not geue her thee. † I came therefore to day to 42
 the wel of water, and ſaid: O Lord God of my lord Abraham,
 if thou haſt directed my way, wherin I now walke, † be- 43
 hold I ſtand beſides the wel of water, and the virgin, that
 ſhal come forth to drawe water, when ſhe ſhal heare me
 ſay: Geue me a litle water to drinke of thy tankard: † and 44
 ſhe ſhal ſay to me: Drinke both thou and for thy camels I
 wil drawe alſo: that is the woman, which our Lord hath
 prepared for my maiſters ſonne. † And whileſt I pondered 45
 theſe things ſecretly with my ſelfe, Rebecca appeared com-
 ming with a tankard, which ſhe caried vpon her ſhoulder:
 and ſhe went downe to the fountaine, & drew water.
 And I ſaid to her: Geue me a litle to drinke. † Who ſpe- 46
 delie let downe the tankard from her ſhoulder, and ſaid to
 me: Drinke both thou, and to thy camels I wil geue drinke.
 I dranke,

- 47 I dranke, and she watered the cammels. † And I asked
 her, and said: Whose daughter art thou? who answered:
 I am the daughter of Bathuel, the sonne of Nachor, whom
 Melcha bare him. I hoong therefore carelettes to adorne
 48 her face, and I put braceletts vpon her hands. † And pro-
 strate I adored our Lord, blessing the Lord God of my lord
 Abraham, who hath brought me the straight way to take
 49 the daughter of my lords brother for his sonne. † Where-
 fore if you doe according to mercie and truth with my
 lord, shew me: but if it please you otherwise, that also
 50 tel me, that I may goe to the right hand, or to the left. † And
 Laban and Bathuel answered: From our Lord the word
 hath proceeded: we can not speake any other thing with
 51 thee besides his pleasure. † Behold Rebecca is before thee,
 take her and goe thy waies, and let her be the wife of thy
 52 lords sonne, as our Lord hath spoken. † Which when A-
 brahams seruant heard, falling downe he adored our Lord
 53 to the grounde. † And taking forth vessel of siluer, and
 gold, and garments, gaue them to Rebecca for a present.
 To her brothers also, and to her mother he offred giftes.
 54 † A banquet was made, and eating and drinking togeather
 they lodged there. And in the morning, the seruant arose,
 55 and said: Dismiss me, that I may goe to my lord. † And: As children
 her brother, and mother answered: Let the maide tarie at ought not to
 56 the least tenne days with vs, and after she shal depart. † Stay mary without
 me not, said he, because our Lord hath directed my way: their parents
 57 dismiss me that I may goe on to my lord. † And they said: good liking:
 58 Let vs cal the maid, and: aske her wil. † And being called, so the parties
 when she was come, they asked: Wilt thou goe with this owne consent
 59 man? who said: I wil goe. † They dismissed her therefore, is most neces-
 and her nurce, and Abrahams seruant, and his companie, sarie. S. Amb.
 60 † wishing prosperitie to their sister, and saying: Thou art Epist. 43.
 our sister, encrease thou into thousand thousands, and thy
 61 seed possesse the gates of their enemies. † Therefore Rebecca, Suach signi-
 and her maides being set vpon camels, folowed the man: fieth to speake
 62 who with speed returned vnto his lord; and † the same consideratly
 time Isaac walked along the way, that leadeth to the wel with hart or
 63 south countrie; † and he was gone forth to: meditate in mouth. Here
 the field, the day nowe being wel spent: and when he had S. Ambrose
 64 cast vp his eyes, he saw camels coming a farre of. † Rebecca (li. i. c. i. de
 also, Aug. (q. 69.
 in Gen) vn-
 derstand it of
 mental prayer

also, when she saw Isaac, lighted of the camel, † and said 65
to the seruant: Who is that man which cometh towards vs
along the field? And he said to her. The same is my lord.
But she quickly taking her cloake, couered her selfe. † And 66
the seruant told Isaac al things that he hed done. † Who 67
brought her into the tent of Sara his mother, and tooke her
to wife: and he loued her so much, that it did moderate the
sorrowe, which was chanced of his mothers death.

ANNOTATIONS.

CHAP. XXIIII.

Ominous spea-
ches some-
times supersti-
cious.

Some times
lawful.

Holie scrip-
ture and the
Church are
iudges of
doubtful ob-
seruations.

Eliezers pray-
er, for a parti-
cular signe,
was lawful,
deuout, and
discrete.

14. *The maide to vvhom I shal say*] Obseruation of speeches called ominous, which are interpreted to signifie good or euil luck, are sometimes superstitious, & suggested by euil spirites, who now & then telling, or insinuating some truth, get credite, and so allure men to attend to such vaine, vncertaine, and vnlawful signes, as S. Augustin testifieth (li. 2. de Gen. ad lit. c. 17. & li. 12. c. 22.) Neuertheles such signes are sometimes lawfully obserued, & desired from God, as the same Doctor disputeth (li. quest. super Gen q. 53) and S. Chrysostome teacheth more clerly (ho. 45. in Gen) likewise S. Theodoret (q. 73. in Gen) But whosoeuer wil not erre in particular cases, must folow either expresse Scripture, or the iudgement of the Church, which is alwayes directed by the spirite of truth. And touching this prayer of Abrahams seruant, and his desire of this determinate signe, to know the maide, whom God had prouided to be Isaachs wife, the fathers generally hold that it was religious, deuout, and discrete. For he being careful of his masters busines, and not trusting his owne iudgement, but relying vpon that Abraham had said, *Our Lord shal send his Angel before thee*, commended so weightie a cause to God by prayer, the Angel suggesting both to him to desire, and to the maide to performe (as the euent sheweth) such qualities and vertues in her, as were most agreeable to the great charitie and hospitalitie dayly practised in Abrahams house, most conuenient and necessarie (as he discretly considered) for that familie, and good of manie. The like obseruations were approued in Gedeon, and Ionathas. And to pray for such signes in some case, or for manifest miracles is also approued by the Apostles example praying God *To shew by lote vvhich of the twayne he had chosen to the Apostleship, in place of Iudas*. And that he would extend his hand to cures, & signes, & wonders, to be done by the name of his holie sonne I E S V S.

Ioan. 14.

Iudic. 7.
1. Reg 14.

Act. 1.
6. 4.

CHAP. XXV.

Abraham hauing manie children by his wife Cetura, died at the age of 175. yeares: 12. Ismael also hauing twelue sonnes dukes, died. 19. Isaac praying for his barren wife, she hath Esau and Iacob twinnes. 30. Esau selleth his first birth right to Iacob for a messe of potage.

AND

1 **A**ND Abraham married an other wife named Cethura:
 2 † which bare him Zamran, and Iecsan, and Madan,
 3 and Madian, and Iesboc, and Sue. † Iecsan also begat
 4 Saba and Dadan. The Children of Dadan were Assurim,
 5 and Latufim, and Loomim. † But also of Madian was borne
 6 Ephra, and Opher, and Henoeh, and Abida, and Eldaa: al
 7 these were the children of Cetura. † And Abraham gaue
 8 al his possessions to Isaac: † and " to the children of his
 9 concubines he gaue gifts, and separated them from Isaac
 10 his sonne, whilest himselfe yet liued, to the east countrie.
 11 † And the days of Abrahams life were a hundred seuentie
 12 and fve yeares. † And decaying dyed in :: a good old age,
 13 and hauing liued a great time, and being ful of days: and
 14 was gathered to his people. † And there buried him Isaac
 15 and Ismael his sonnes in the duple caue, which was situ-
 16 ated in the field of Ephron the sonne of Seor the Hethite,
 17 ouer against Mambre, † which he had bought of the chil-
 18 dren of Heth: there was he buried, and Sara his wife. † And
 19 after his death God blessed Isaac his sonne, who dwelled
 20 beside the wel of the Liuing and seing so named. † These
 21 are the generations of Ismael the sonne of Abraham, whom
 22 Agar the Ægyptian bare him, Saraes seruant: and † these
 are the names of his children according to their calling and
 generations. The first begotten of Ismael Nabaioth, then
 Cedar, and Adbeel, and Mabsam, † Masma also, and Duma,
 and Massa, † Hadar, and Thema, and Iethur, and Naphis,
 and Cedma. † These are the sonnes of Ismael: and these
 are their names by their castles and townes, twelue princes
 of their tribes. † And the yeares of Ismaels life came to an
 hundred thirtie seauen, and decaying died, and was put
 vnto his people. † And he dwelt from Heuila euen to Sur,
 which looketh towards Ægypt, as they enter to the Assi-
 rians, before the face of al his bretheren died he. † These
 also are the generations of Isaac the sonne of Abraham:
 Abraham begat Isaac: † who when he was fortie yeares
 old, tooke to wife Rebecca the daughter of Bathuel the
 Syrian of Mesopotamia, sister to Laban. † And Isaac be-
 sought our Lord for his wife, because she was barren: who
 " heard him, and made Rebecca to conceive. † But the
 little ones strugled in her wombe; who said: If it should be
 so with me, what nede was there to conceive? And she

:: The life of
 the iust hath
 fulnes of dayes
 though it be
 otherwise
 short; the
 daies of the
 wicked are
 void of fruct,
 be they manie
 or few. S.
 Ambroseli. de
 Abraham.

∴ S. Augustin ∴ went to consult our Lord. † Who answering said: Two 23
 (q. 72. in Gen) nations are in thy wombe, and two peoples shal be diuided
 disputeth but out of thy wombe, and one people shal ouercome the other;
 could not decide, whether and " the elder shal serue the younger. † Now her time 24
 Rebecca went was come to be deliuered, and behold twinnes were found
 to some Priest, in her wombe. † He that came forth first, was read, and al 25
 or Prophet, or hearie in manner of a skinne: and his name was called Esau.
 Altar, or whether els, or Immediately the other coming forth, held his brothers plant
 only retyred in his hand: and therefore he called him Iacob. † Threescore 26
 to priuate prayer. yeares old was Isaac, when the litle ones were borne vnto
 him. † Who being growne vp, Esau became a man cunning 27
 in hunting, and a husband man: but Iacob ∴ a plaine man
 dwelled in tents. † Isaac loued Esau, because he did eate 28
 of his hunting: and Rebecca loued Iacob. † And Iacob 29
 boyled broth: to whom Esau being come faynt out of the
 field, † said: Geue me of this read broth, because I am ex- 30
 ceding faint. For which cause his name was called Edom.
 † To whom Iacob said: " Sel me thy first-birth-right. 31
 † He answered, Loe I dye, what wil the first birth right 32
 auaille me? † Iacob said: Swear therefore to me. Esau sware 33
 to him, and sould his first-birth-right. † And so taking 34
 bread and the rice broth, did eate, and drinke, and went
 his way; little esteeming that he had sold his first birth right.

∴ Holie Scripture premoni-
 sheth Iacobs
 sinceritie, lest
 in the Myste-
 ries folowing
 he might be
 suspected of
 false dealing
 S. Aug. li. 16.
 c. 37. ciuit.

ANNOTATIONS.

CHAP. XXV.

Why Agar & Cetura being lawful wiues are called concubines. Their childre signified Pagaines & Heretikes.

6. *To the children of his concubines*] S. Augustin (li. 16. c. 34. de ciuit) sheweth that both Agar and Cetura, being Abrahams lawful wiues (for so they are called in holie Scripture) are also called concubines, because they had not like priuileges to Sara, whose sonne was sole heyre to his father, and the children of the others had only giftes (or mouable goods) not attayning to the promised kingdom. And al this for mysterie sake. For Ismael signified the carnal people before Christ, the children of Cetura prefigured Heretikes, who suppose themselves to pertaine to the new Testament, but are separated no lesse then the Iewes from Christs Kingdom. And albeit there was also another particular reason, why Agar was called concubine, because she was a second wife, the first then liuing, yet this lerned father saith, he did not see, why Cetura being married after the death of Sara, should be called concubine, but only for this Mysterie.

Gods predestination and for seing include,

21. *Heard him*] Notwithstanding Gods assured promise, that Isaach should haue issue (Gen. 21. v. 12) yet he prayeth instantly for the same. And Moyfes here attributeth Rebeccas conceiuing to Isaachs prayer. wherby we see that

See that Gods forseeing, predestinating, and promising exclude not, but in & not exclude dede include secundarie causes, and ordinarie meanes, by which his eternal the meanes by wil and pleasure is fulfilled. For as God did forsee that Rebecca should haue which his wil children, so he did forsee, that Isaac should pray for it, and obtayne it; and the is done. one was as sure to come to passe as the other. And the same consequence is true concerning eternal life as S. Gregorie teacheth. li. i. c. 8. Dialog.

li 16. c.
35. ciuit.
2. Reg. 8.
Psal. 59.

23. *The elder shal serue the younger*] As before (c. 17. v. 21. & c. 21. v. 12.) the couenant and great promises made to Abrahams seide, are declared to pertaine only to Isaac, and not to Ismael, nor to the other brothers: so the same belong not to Esau, the elder, but only to Iacob the younger sonne of Isaac, the Holie Ghost saying, *The elder shal serue the younger*. And withal signifieth, (saith S. Augustin) that the elder people of the Iewes shal serue the younger Christian people. For although it may be vnderstood literally to be fulfilled, in that the Idumeans coming of Esau, were subdued by King Dauid coming of Iacob; yet it is more conueniently beleueed, that this prophecie tended to a greater thing. And what is this, but that which is euidently fulfilled in the Iewes and Christians?

The couenant made to Abraham pertained only to Isaac, and Iacob, not to the rest of his issue.

Rom. 9.

An other great document of grace S. Paul geathereth vpon this Mysterie: that the twinnes being not yet borne, nor hauing done any thing good or euil, without anie good merites, the younger is elected, the elder reprobate. For doubtles (saith S. Augustin) touching original sinne they were both equal, and concerning proper sinne, neither of them had anie at all. By which example he sheweth Gods mere mercie in the elect, and iustice in the reprobate. as is more largely noted in the English New Testament, vpon the ninth chapter to the Romanes.

Gods mere mercie in electing anie, his iustice to the reprobate.

31. *Sel me thy first birth right*] Iacob instructed by his mother, that God had chosen him in place of his brother Esau (for to her God had reueled that the elder should serue the younger) did lawfully vse this oportunitie to get Esaus grant of the right pertaining to the first borne, but Esau in selling it sinned, shewing himselfe an intemperate prophane man. Heb. 12.

Iacob lawfully bought but Esau sinned in selling the first-birth-right.

CHAP. XXVI.

Isaac by reason of famine goeth into Gerara, 3. where God reneweth to him the promises made to Abraham. 9. King Abimelech blameth him for calling his wife his sister. 15. the people enuying his wealth, quareleth for his welles 26. At last Abimelech maketh league with Isaac.

:: God by Abrahams exampelar life inuited the Egyptians to true religion: now commandeth Isaac to stay in Gerara to the like end. S. Theod. q. 76. in Gen.

1. **A**N D when a famine was risen in the land, after that sterilitie, that had chanced in the dayes of Abraham, Isaac went to Abimelech king of the Palestines into Gerara.
2. † And our Lord appeared to him, and said: :: Goe not downe
3. into Egypt, but rest in the land which I shal tel thee. † And
scourne in it, and I wil be with thee, and wil blesse thee: for
to thee and to thy seed, I wil geue al these countries, accom-
plishing the oath which I sware to Abraham thy father.

L 3

† And

† And I wil multiplie thy seed as the starres of heauen: and 4
 I wil geue to thy posteritie al these countries: and in thy seed
 SHAL BE BLESSED al the nations of the earth, † for 5
 because Abraham obeyed my voice, and kept my preceptes
 and commandements, and obserued " my ceremonies &
 lawes. † Therefore Isaac abode in Gerara. † Who when he 6
 was asked by the men of that place, concerning his wife,
 answered: She is: my sister. for he was afraid to confesse
 that she was married to him, thinking lest peradventure
 they would kil him because of her beautie. † And when 8
 verie manie days were passed, and he abode there, Abime-
 lech the king of the Palestines looking forth through a
 windowe, sawe him sporting with Rebecca his wife. † And 9
 calling for him, he said: It is euident that she is thy wife:
 why didest thou faine her to be thy sister? He answered: I
 feared lest I should die for her. † And Abimelech said: Why 10
 hast thou deceaued vs? some man of the people might haue
 lyen with thy wife, & thou haddest brought vpon vs: a great
 sinne. And he commanded al the people, saying: † He that 11
 shal touch this mans wife, dying shal dye. † And Isaac sowed 12
 in that land, and he found that same yeare " an hundred fold:
 and our Lord blessed him. † And the man was made rich, 13
 and he went prospering and encreasing, til he was made
 exceeding great: † and he had also possessions of sheep and 14
 of heards, and a verie great familie. For this the Palestines
 enuying him, † stopped at that time al the welles, that the 15
 seruants of his father Abraham had digged; filling them
 vp with water: † in so much that Abimelech himselfe said 16
 to Isaac: Depart from vs, because thou art become mightier
 then we a great deale. † And departing, to come to the 17
 Torrent of Gerara, and to dwel there: † againe he digged 18
 other welles, which the seruants of his father Abraham had
 digged, and which, after his death, the Philistines had stop-
 ped vp of old: and he called them by the same names, which
 his father before had called them. † And they digged in 19
 the * Torrent, and found liuing water: † but there also the 20
 pastors of Gerara made a brawle against the pastors of Isaac,
 saying: It is our water. for which cause he called the name
 of the wel, by occasion of that which had hapned, * Calum-
 ne. † And they digged also an other: & for that they brawled 21
 likewise, and he called the name of it, Enmitie. † Going 22
 foreward

See pag 52.

Adulterie a
great sinne
also among
Painims

* The chanel
where some-
times a veie-
ment streame
runeth, some-
times none
at al.

VVran-
gling.

foreward from thence he digged an other wel, for which they contended not: therfore he called the name therof, Latitude, saying: Now hath our Lord dilated vs, and made
 23 vs to encrease vpon the earth. † And he went vp from that
 24 place vnto Bersabee, † where our Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not feare, because I am with thee: I wil blesse thee, and multiplie thy seed for my seruant Abrahams sake.
 25 † Therfore he builded there an altar: and hauing called vpon the name of our Lord, he pitched his tent: and com-
 26 manded his seruants that they should digge a wel. † To the which place when there were come from Gerara Abimelech, and Ocozath his freind, and Phicol chieffe captaine of his
 27 souldiers, † Isaac spake to them: Why are ye come to me a
 28 man whom you hated, and haue thrust our from you? † Who answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath betwen vs, and :: let vs make a
 29 league, † that thou do vs no harne, as we also haue touched nothing of thine, neither haue we done that which might hurt thee: but with peace haue we dismist thee encrea-
 30 sed with the blessing of the Lord. † Therfore he made
 31 them a feast, and after they had eaten and drunken † arising in the morning, they sware one to an other: and Isaac dis-
 32 missed them peaceably into their place. † And behold the same day came the seruants of Isaac telling him of a wel, which they had digged, and saying: We haue found water.
 33 † Wherupon he called it Abundance: and the name of the citie was geuen Bersabee, euen vnto this present day.
 34 † But Esau being fourtie yeares old married wiues, Iudith the daughter of Beerith the Hethite, and Basemath the daughter of Elon of the same place: † both which had
 35 the mind of Isaac and Rebecca. :: So nations of the world first enuyed the Church of Christ, but after made peace with it. :: Esau by marrying against his parents wil, made breach from them.

ANNOTATIONS.

CHAP. XXVI.

3. *My ceremonies* } These were not the same ceremonies and lawes which were afterwards prescribed by God, and deliuered by Moyses, but other obseruances by which Abraham and other holie Patriarches before him, serued God with certaine external worship, differing from the rites of the Gentiles, especially from Enostime (Gen. 4.) and so forward. External ceremonies in the law of nature.

Christian for first enuied Isaac, but afterwards perceiuing that God almightie, whom he
 titude preuai- serued, so blessed him, the rest of the land remaining barren, they sought to
 leth more by make league with him (v. 28) Euen so the Kings and nations of the world, first
 suffering, then enuying and persecuting Christs Church, at leingth seing it stil prosperous
 by forcible re- became with al humilitie children of the same Church, and seruants of Christ,
 fisting. being ouercome not by force of armes but by patience, & peacable endeouours
 of those whom they most hated. VVherof excellently saith S. Leo (Ser. 1. in
 Natali. Apost) Although Rome renowned by manie victories, dilated her
 Empyre by land and by sea, yet was it lesse, that martial trauel subdued, then
 that which Christian peace hath obtained. The Bishops of Rome hauing
 larger Iurisdiction spiritual, then euer the Roman Cæsars had temporal
 Dominion.

CHAP. XXVII.

*Jacob by his mothers counsail getteth his fathers blessing in place of Esau, 42.
 And by her is aduised (for auoiding Esaus Wrath, who threatned to kil
 him) to flie to his vncle Laban, in Haran of Mesopotamia.*

The Epistle
 on Saturday
 the second
 weke in Lent.

∴ Jacob secure
 in conscience
 that the right
 of first-birth
 belonged to
 him, yet fea-
 red to geue
 occasiō of of-
 fence to his
 father.

AND Isaac was old, and his eyes were dimme, and he
 could not see: and he called Esau his elder sonne, and
 said to him: my sonne? Who answered Here I am. † To
 whom his father: Thou seest, quoth he, that I am old, and
 know not the day of my death. † Take thy instruments, thy
 quiuer, and bowe, and goe abrode: and when thou hast
 taken any thing by hunting, † make me broth therof, as
 thou knowest I like, and bring that I may eate: and my
 soule may blesse thee before I dye. † Which when Rebecca
 had heard, and he was gone into the field to fulfil his fathers
 commandement, † she said to her sonne Jacob: I heard thy
 father talking with Esau thy brother, and saying to him:
 † Bring me of thy hunting, and make me meates that I may
 eate, and blesse thee in the sight of our Lord before I
 dye. † Now therefore my sonne, assent to my counsel: †
 † and go thy way to the flocke, bring me two kiddes of the
 best, that I may make of them meat for thy father, such as he
 gladly eateth: † which when thou hast brought in, and he
 hath eaten, he may blesse thee before he dye. † To whom
 he answered: Thou knowest that Esau my brother is
 an hearie man, and I am smooth: † if my father shal feele
 me, and perceauē it, ∴ I feare lest he wil thinke I would
 haue

haue deluded him, and I shal bring vpon me a curse for a
 13 blessing. † To whom his mother said: This curse, my sonne,
 light vpon me: only heare thou my voice, and go, fetch me
 14 the things which I haue said. † He went, and brought,
 and gaue them to his mother. She dressed meats, euen as
 15 she knew his father liked. † And she did on him the gar-
 ments of Esau verie good, which she had at home with her:
 16 † and the litle skinnnes of the kidds she put about his hands,
 17 and couered the bare of his necke. † And she gaue him the
 18 broth, and deliuered him bread that she had baked. † Which
 when he had caried in, he said: My father? But he answered:
 19 I heare. Who art thou my sonne? † And Iacob said: " I am
 thy first begotten Esau: I haue done as thou didest com-
 mand me: arise, sit, and eate of my hunting, that thy soule
 20 may blesse me. † And againe Isaac to his sonne: How
 couldest thou, said he, find it so quickly, my sonne? Who
 answered: :: It was the wil of God that that which I would :: It was truly
 21 came quickly in my way: † And Isaac said: Come hither, Gods wil, but
 that I may feele thee my sonne, and my proue whether thou not in that se.
 22 be my sonne Esau, or no. † He came nere to his father, and as Isaac vn-
 derstood it.
 when he had felt him, Isaac said: The voice verely, is the
 23 voice of Iacob: but the hands, are the hands of Esau. † And
 he " knew him not, because his hearie hands had made him
 24 like vnto the elder. Blessing him therefore, † he said: Art
 25 thou my sonne Esau? He answered: I am. † But he said:
 Bring me the meats of thy hunting, my sonne, that my soule
 may blesse thee. Which when they were brought and he
 had eaten, he offred him wine also, which after he had
 26 drunke, † he said to him: Come nere me, and geue me a
 27 kisse, my sonne. † He came nere, and kissed him. And imme-
 diatly as he felt the fragrant sauoure of his garments, blessing
 him, he said: Behold the sauoure of my sonne is as the sa-
 uoure of a plentiful field, which our Lord hath blessed.
 28 † God geue thee of the deaw of heauen, and of the fatnes of
 29 the earth abundance of corne and wine. † And let peoples
 serue thee, and tribes adore thee: be thou lord of thy bre-
 thren, and thy mothers children bowe they before thee.
 He that shal curse thee, be he cursed: and he that shal blesse
 30 thee, be he replenished with blessings. † Isaac had scarce
 ended his wordes, and Iacob now gone forth abroad, but
 31 Esau came, † and brought in to his father meates made
 M of his

:: Isaac now knowing it to be Gods wil, ratified that he had done.

:: worldlings blessing consisteth in transitorie welth.

:: The Idumeans being subdued by king Dauid (2. Reg. 8.) reuolted from king Ioram, and had a king of their owne (4. Reg. 8.) they were againe subdued by Hircanus (teste Iosepho. li. 13. Antiq.) but againe Herod an Idumean raigned in Iewrie Math. 2. Luc. 1.

of his hunting, saying: Arise my father, and eate of thy
sonnes hunting: that thy soule may blesse me. † And Isaac 32
said to him: Why! who arth thou? Who answered: I am
thy first begotten sonne Esau. † Isaac was amazed and asto- 33
nied exceedingly: and marueling more then a man can
beleue, said: Who is he then that euen now brought me
venison that he had taken, and I did eate of al thinges before
thou camest? and I haue blessed him, :: and he shal be bles-
sed. † Esau hauing heard his fathers wordes, roared out with 34
a great crye: and being dismaied, said: Blesse me also, my fa-
ther. † Who said: Thy brother came deceitfully and tooke 35
thy blessing. † But he said again: Rightly is his name called 36
Iacob: for he hath supplanted me loe the second time: my
first-birth-right he tooke before, and now the second time
he hath stollen my blessing. And againe to his father he said:
Hast thou not reserued me also a blessing? † Isaac answered: 37
I haue appointed him thy Lord, and al his brethren I haue
made subiect to his seruice: with corne and wine I haue esta-
blished him, and for thee, my sonne, what shal I doe more
after this? † To whom Esau said: Hast thou one only bles- 38
sing, father? I besech thee blesse me also. And when he wept
that he howled againe, † Isaac being moued, said to him: 39
In :: the fat of the earth, and in the deaw of heauen from
aboue † shal thy blessing be. Thou shalt liue by the sworde, 40
and shalt serue thy brother: and :: the time shal come, when
thou shalt shake of, and loose his yoake from thy necke.
† Esau therefore alwaies hated Iacob for the blessing wher- 41
with his father had blessed him: and he said in his hart: The
daies wil come of the mourning of my father, and I wil kil
Iacob my brother. † These things were told to Rebecca: 42
who sending & calling Iacob her sonne, said to him: Behold
Esau thy brother threatneth to kil thee. † Now therefore, 43
my sonne, heare my voice, and get thee vp and flye to Laban
my brother into Haran: † and thou shalt dwel with him a 44
few daies, til the furie of thy brother be asswaged, † and 45
his indignation cease, and he forget those things, which thou
hast done to him: afterward I wil send, and bring thee from
thence hither. Why shal I be depriued of both sonnes in one
day? † And Rebecca said to Isaac: I am wearie of my life 46
for the daughters of Heth: if Iacob take a wife of the stocke
of this land, I list not liue.

ANNOTATIONS.

CHAP. XXVII.

19. *I am thy first begotten Esau.*] Jacob was not by nature the first begotten; but by Gods ordinance, & by covenant made with Esau, had right to the preeminence, and priuilegies belonging to the first borne. So he did not lie, but spake a truth, meaning that he was that sonne, to whom by diuine election the first-birth-right was dew, which his father supposed to pertain to Esau. Jacob did not lie, nor sinne in saying he was Esau. &c.

But because some scorers of Christian doctrine (like to the old Manichees) vse to say, that Catholique Doctors, and Schoolmen excuse, and condemne whom they list by such glosses, let such reprouers vnderstand, that both moderne and ancient Catholique writers auow this defence of the holie Patriarch Jacob, not by priuate spirite, but by the most true and proper sense of holie Scripture it selfe. VVhere it may appeare, if they wil axamine the text, that Jacob in al this procurement of his fathers blessing, neither did anie thing vniustly, nor said anie thing falsly. First it was reueled to his mother (chap. 25. v. 23.) *That the elder (of her twinnes) should serue the younger.* Secondly, holie Scripture testifieth in the same chapter (v. 27.) *That Iacob was a plaine (or sincere) Man,* void of vniust dealing. Thirdly, for more quiet enioying that right, which God had ordained for him, he procured his brothers consent and confirmation (v. 33.) Fourthly though he was secure in conscience that the blessing was dew to him, yet he feared (v. 12.) lest he might geue occasion of offence to his father, to whom this myserie was not yet reueled. Fifthly Isaac perceiuing at last Gods wil, that Iacob should be preferred, was neither offended with him, nor reuoked his blessing, as vnlawfully surprised, but condescending therto, ratified that he had done, saying (v. 33.) *I haue blessed him, and he shal be blessed.* Sixtly, God himselfe from this time forwards often appeared to Iacob, and with great promises, and manie temporal and spiritual benefites, declared his singular loue to him. Seuently, these three Patriarches Abraham, Isaac, and Iacob are special renowned Sainctes of the old Testament: yea the Lord and Creator of al would peculiarly be called (Exodi. 3.) the God of Abraham, Isaac, and Iacob. Moyse praying instantly for Gods mercie and clemencie towards the people (Exodi. 32.) besought him to remember Abraham Isaac, and Iacob his seruants: and so in both old and new Testament these three are often mentioned as chiefe Princes in the Kingdom of Heauen. Al which shewe the great vertues and holines of them al. He is proued innocent by the text.

1.

2.

3.

4.

5.

6.

7.

And touching this fact of Iacob, where (if euer aniewhere) might seme to be some great sinne. S. Augustin at large proueth that he did not herein sinne at al: *that which Iacob did* (saith he, li. cont. mendacium c. 10.) *By his mothers instruction to deceiue his father, if it be diligently considered, was no lie, but a myserie, and therefore for the familiar counsaile of the Holie Ghost, which his mother had receiued, he is excused from sinne.* The same he confirmeth. q. 74. in Gen. li. 16. c. 37. de ciuit. & li. 22. c. 34 cont. Faust. The same also teach S. Chrysostom ho. 53 in Gen. S. Hierom Epist. 125. S. Theodoret. q. 79. & 80. in Gen. S. Gregorie, ho. 6. in Ezechielem. S. Bede, Isidorus, Innocentius 3. Rupertus and others vpon this place, al agreeing absolutly that euerie lie is a sinne, declare that Iacob lied not, but stil spake the truth, confirming their exposition by other like

The Fathers proue his innocencie in this fact.

Euerie lie is a sinne.

Some deceit
good.

It was good
that Isaac
knew not Ja-
cob, when he
blessed him.

Good in re-
spect of Esau.

More to Gods
glorie, and Ja-
cobs commen-
dation.

like places of Scripture. As when our Sauour said of S. Iehu Baptist (Math. 11.) *He is Elias* meaning that he was Elias in spirite not in person. So Iacob said truly that he was Esau, not meaning in person but in right of the first borne, by Gods ordinance: Esau also hauing condescended therro by couenant and oath. In that also he deceiued his father, was no sinne. For it was a law-ful and good deceit, such a one (saith S. Chrysostom) as Hieremie speaketh *Ho. 6.* of, *Lord thou hast deceiued me, and I am deceiued*, so Isaac was deceiued, not as we ad Col. commonly cal deceit, but to his owne and others good, by Gods disposition. *Hier. 20.*

23. *Knew him not*] S. Damasus demanding of S. Hierom, what might be the reason why God would suffer his holie seruant Isaac not to know Iacob, 125. but to be deceiued, and through ignorance to blesse whom he would not, declareth that it happened not only to Iacob, but also to manie other like holie men, to be ignorant of manie things, and to be deceiued in error of opinion: and that this error was profitable to Isaac and his house For if he had geuen this blessing (which was a spiritual Iurisdiction) to Esau, as he purposed, he had committed a noxious error in dede, by preferring a bloudie man, one that was readie, if he could, to haue killed his brother. (v. 41.) omitting him, that was sincere and very vertuous, and had done his owne wil, not Gods wil therin.

But why would not God reuel his wil to Isaac (as he had commanded a farre greater thing to Abraham to sacrifice the same Isaac) that he might wittingly haue blessed Iacob by Gods commandment? The Fathers do probably alleage this for one reason, that if Esau, being a fierce and cruel man, had perceiued that his father had willingly preferred Iacob, he would haue bene incensed against his father, conceived and attempted euil against him. An other reason. S. Chrysostom and Theodoret do yeld, that by this strange maner of imparting this blessing, it might more manifestly appeare to be Gods wil and ordinance, and not to procede from mans affection, that Iacob should be preferred. *Ho. 53.* *9. 79. in Gen.*

CHAP. XXVIII.

Iacob with his fathers blessing, and admonition not to take a wife of Chanaan, but of the daughters of his vncle Laban, goeth into Mesopotamia: (6. Esau in the meane time marieth a third wife, his vncle Ismaels daughter) 11. Iacob seeth in slepe a ladder reaching to heauen, Angels ascending and descending, and our Lord leyning thereon renewed the promises made to Abraham and Isaac. 16. And he awayking maketh a vow.

I S A A C therefore called Iacob, and blessed him, and com- 1
manded him saying: Take not a wife of the stocke of
Chanaan: † but goe, and make a iourney into Meso- 2
potamia of Syria, to the house of Bathuel thy mothers father,
and take thee a wife thence of the daughters of Laban thine
vncle. † And God almightie blesse thee, and make thee 3
encrease

- encrease, and multiplie thee: that thou maiest be into multi-
 4 tudes of peoples. † And :: geue he thee the blessings of A-
 braham, and to thy seed after thee: that thou mayest possesse
 the land of thy perigrination, which he promised to thy
 5 grandfather. † And when Isaac had dismiss him, taking
 his iourney he came to Mesopotamia of Syria to Laban the
 sonne of Bathuel the Syrian, brother to Rebecca his mother.
 6 † And Esau seing that his father had blessed Iacob, and
 had sent him into Mesopotamia of Syria, to marry a wife
 thence; and that after the blessing he had commanded him,
 saying: Thou shalt not take a wife of the daughters of Cha-
 7 naan: † and that Iacob obeying his parents was gone into
 8 Syria: † hauing tryal also that his father did not willingly
 9 see the daughters of Canaan: † he went to Ismael, and
 tooke to wife besides them, which he had before, Maheleth
 the daughter of Ismael Abrahams sonne, sister to Nabaioth.
 10 † Therefore Iacob being departed from Bersabee, went on
 11 to Haran. † And when he was come to a certaine place,
 and would rest in it after sunne set, he" tooke one of the
 12 stones that lay there, and putting it vnder his head, slept in
 13 the same place. † And he saw in his sleepe" a ladder standing
 vpon the earth, and the top therof tooching heauen: the
 14 angels also of God ascending and descending by it, † and
 our Lord leyning vpon the ladder saying to him: I am the
 Lord God of Abraham thy father, and the God of Isaac: the
 Land, wherein thou sleepest, I wil geue to thee and to thy
 15 seed. † And thy seed shal be as the dust of the earth: thou
 shalt be dilated to the West, and to the East, & to the North,
 and to the South: and IN THEE and thy seed al the tribes
 16 of the earth SHAL BE BLESSED. † And I wil be thy
 keeper whither so euer thou goest, and wil bring thee backe
 into this land: neither wil I leaue thee, til I shal haue ac-
 17 complished al things which I haue said. † And when Iacob
 was awaked out of sleepe, he said: In dede our Lord is in
 18 this place, and I wist not. † And trembling he said: How
 terrible is this place! this is none other but the house of God,
 and the gate of heauen. † And Iacob arising in the mor-
 ning; tooke the stone, which he had laid vnder his head,
 and" erected it for a title, powring oyle vpon the toppe.
 19 † And he called the name of the citie * Bethel, which before
 20 was called Luza. † And he" vowed a vowe, saying: If God
 shall be:

:: Isaac againe
 confirmeth the
 blessings of A-
 braham to Ia-
 cob, and his
 fede, omitting
 Esau: yea and
 God repeereth
 the same. v. 13.

The Epistle in
 a votive Masse
 for trauelers.

:: To whom
ynough is not
ynough, to
him nothing is
ynough Aulus
Gell.

shal be with me, and shal keepe me in the way, by the which
I walke, and shal geue me :: bread to eate, and rayment to put
on, † and I shal be returned prosperously to my fathers 21
house, the Lord shal be my God, † and this stone, which 22
I haue erected for a title, shal be called the House of God :
and of al things that thou shalt geue to me, I wil offer tithes
to thee.

ANNOTATIONS.

CHAP. XXVIII.

VWhy Iacob
traueled in
poore state.

11. *Tooke of the stones*] Iacob traueling into a strange countrie went in such
poore state, the better to hide his departure from Esau, who otherwise might
haue killed him by the way. It was also thus disposed by God, that Iacobs
faith and confidence might, to his greater merite, be exercised : and that
Gods prouidence might more manifestly appeare, as it did in his returne after
twentie yeares, when with most grateful mind he recounted Gods benefites
saying (Gen. 32) VWith my staffe I passed ouer this Iordan, and now with
two troupes I do returne.

A notable ex-
ample of Gods
comforth to
the afflicted.
Al nations be-
leuing in
Christ are blef-
sed in him.

12. *A ladder*] He that was in temporal distresse, was maruelously com-
forted spiritually, by seing a ladder that reached from the earth to heauen;
Angels passing vp and downe the same, and the Sonne of God leaning vpon
it, as he that reigneth both in heauen and earth, who in particular promised
him, and his sede that whole land, that he and his sede should be blessed, yea
that in *His sede* al nations should be blessed, and that he would kepe and pro-
tect him where soeuer he went. How al this was performed is briefly reherfed
in the booke of wisdom. chap. 10.

Erecting and
annointing of
Altars is a re-
ligious office
being done
to Gods ho-
nour.

The Church
lerneth not
rites of Idola-
ters, but they
of the Church.
Difference in
religious, su-
perstitious, &
ciuil honour
consisteth in
the persons, &
intentions.

18. *Erected it, pouring oyle*] To erect a stone, and powre oyle vpon it,
was nowise superstitious in Iacob. Neither did he lerne it of Idolaters : for
he abhorred and detested al idolatrical obseruances. But as S. Iustinus Martyr
S. Clement of Alexandria, Origen, Eusebius and others testifie, idolatrical
superstition did rather imitate true religious ceremonies. For the diuel al-
wayes affecting that honour, which he seeth done to God, perswaded those
whom he seduced, and blinded with errors, to serue him in such maner of
external rites, as God was serued, that therby he might either haue like
worship with God, as it happened among Painim Idolaters : or els depriue
God of this kind of honour, as now we see Protestants reiect and pul downe
consecrated Altars, pretending them to be superstitious. VVherin they shew
most grosse ignorance, if in dede they so iudge of ignorance, and not of mere
malice. For who is so simple, but he may see, that the chiefe difference between
Religion and Superstition in external things, consisteth in the persons to
whom they are done, & in the intencion of the doers, & by the same differenee
of persons ciuil honour is also distinguished, from both religious and super-
stitious. As he that kneeleth to God, religiously honoreth God. Kneeling to
the sunne, moone, or other false Gods, superstitiously honoreth the diuel, &
kneeling to the King, ciuilly honoreth the King, Iacob without doubt did al
to Gods onlie honour. And that which he did in this place, is now vsed in the
Catholique

Catholique Church. For so Rabanus a diligent obseruer and writer of Ecclesiastical Rites, Ceremonies, and Customes touching the vse of holie oyle witnesseth (li. 1. c. 45. Institut. cleric.) that the Altar being first sprinkled with water, is annointed with Chrisme, to the example of the Patriarch Jacob, who after that dreadful vision, erected a stone for a title (or monument) powring oyle thereon, and calling that place *The house of God*. S. Cyprian also writing of Chrisme, mentioneth the two sortes of holie oyle vfed in the Church; one of simple oyle consecrated by a Bishop, which is vfed for Catechumes before Baptisme, persons possessed, and the sick; the other is made of oyle and balme, also consecrated by a Bishop, and this is vfed in Baptisme, Confirmation, and in consecrating Altares, Kings, and Priests.

Two sortes of holie oyle.

20. *Vowed*] It can not be vnderstood that Jacob here vowed, or promised only to serue God, as the Soueraigne Lord of al creatures, for to that he was bound, whether he should prosper temporally or no; but that he vowed particular godlie workes, to which he was not otherwise obliged. As here he expresseth two things. Presupposing before al, that the Lord Omnipotent shal be his God, he addeth, first *And this stone, which I haue erected for a title, shal be called the house of God*. wherby he promised the building of a Church, performed at his returne (chap. 35.) Secondly he added, *And of al things which thou shalt giue me I will offer tithes to thee*. And this Likewise was of free deuotion. For tithes also in the law of nature were dew to Priests, and by inferior Priests to the chiefe Priest, as Abraham gaue tithes to Melchisedech. And so al his tithes were dew to his father, and after his father him selfe was chiefe: yet he promised them to God, that is, to offer them in Sacrifice, and bestow them in other vles pertaining to Gods seruice.

Vowes are properly of things which are not otherwise commanded.

Gen. 14.

CHAP. XXIX.

Jacob intertained by Laban, 15. serueth him seuen yeares for Rachel, 23. but first receiuing Lia, 27. seuen dayes after receiueth also Rachel, and serueth for her seuen yeares more. 31. She remaining barren, Lia beareth foure sonnes.

- 1 **J** A C O B therefore going on his iourney, came into the East
- 2 countrie. † And he sawe a wel in the field, and three flockes of sheepe lying beside it: for of it the beasts were watered, and the mouth therof was closed with a great stone.
- 3 † And the maner was when al the sheepe were geathered together they did rowle of the stone, and after the sheepe were refreshed they put it on the mouth of the wel againe.
- 4 † And he said to the sheperds: Brethren, Whence are you? Who answered: Of Haran. † And he asked them, saying: Know you Laban the sonne of Nachor? They said:
- 6 We do knowe him. † Is he in health? quoth he: He is in health, say they: And behold Rachel his daughter cometh with

v: S. Augustin.
(9.87. in Gen)
cōmendeth fa-
miliar kissing
of kinsfolke
and frendes as
a laudable cu-
stome in some
countrie. It
is no where
more ciuil &
modest then
in England.

v: Laban gre-
uously offen-
ded, neither
could Lia be
excused, but
Jacob was in-
nocent, in this
fact.

v: After seuen
daies he had

with his flocke. † And Iacob said: There is yet much day 7
remaining, neither is it time to bring the flockes into the
foulds againe: first geue the sheep drinke, and so bring them
backe to feede. † Who answered: We can not, til al the 8
cattel be gethered together: and we remoue the stone from
the wels mouth, that we may water the flocks. † They were 9
yet speaking, and behold Rachel came with her fathers
sheepe: for she fed the flocke. † whom when Iacob had 10
seene, and knew her to be his cosen germaine, and that they
were the sheepe of Laban his vnclē: he remoued the stone,
wherwith the wel was closed. † And hauing watered the 11
flocke, he: kissed her: and lifting vp his voice wept, † and he 12
told her that he was her fathers brother, and the sonne of
Rebecca: but she in hast went and told her father. † Who 13
when he heard that Iacob his sisters sonne was come, he
ranne forth to mete him: and embracing him, and hartely
kissing him, brought him into his house. And when he had
heard the causes of his iourney, † he answered: Thou art my 14
bone and my flesh. And after the dayes of one moneth were
expired, † he said to him: because thou art my brother, 15
shalt thou serue me * gratis? Tel me what wages wilt
thou take. † He had in dede two daughters, the name of the 16
elder was Lia: and the younger was called Rachel. † But Lia 17
was bleare eyed: Rachel wel fauored, and of a bewtiful coun-
tenance. † Whom Iacob louing, said: I wil serue thee for 18
Rachel thy younger daughter, seauen yeares. † Laban an- 19
swered: It is better that I geue her to thee then to an other
man, tary with me. † Iacob therfore serued for Rachel 20
seuen yeares: and they semed a few dayes because of the
greatnes of his loue. † And he said to Laban: geue me 21
my wife: because now the time is complete, that I may
companie with her. † Who hauing bid a great number 22
of his freinds to the feast, made the mariage. † And at 23
night: he brought in Lia his daughter to him, † geuing his 24
daughter a handmaid, named Zelpha. With whom when
Iacob had compained after the maner, when morning was
come he saw Lia: † and he said to his father in lawe: What 25
is it that thou didest meane to doe? did not I serue thee for
Rachel? why hast thou deceiued me? † Laban answered: 26
It is not the custome in this place, that we bestowe the
younger in mariage first. † Make vp the: weeke of dayes 27
of this

With-
out wa-
ges?

of this match: and I wil geue the this same also, for the
 28 worke that thou shalt serue me other seauen yeares. † He
 yelded to his pleasure: and after the weeke was past, he
 29 married Rachel to wife: † to whom her father had deliuered
 30 Bala for to be her seruant. † And hauing at length obtained
 the mariage that he wished, he preferred the loue of the
 31 later before the former, seruing with him other seauen
 yeares. † And our Lord seing that he despised Lia, opned
 32 her wombe, her sister remaining barren. † Who conceaued
 and bare a sonne, and called his name Ruben, saying: Our
 Lord saw mine affliction: now my husband wil loue me.
 33 † And againe she conceaued and bare a sonne, and said: For
 because our Lord heard that I was contemned, he hath
 geuen this also to me: and she called his name Simeon.
 34 † And she conceaued the third time, and bare an other
 sonne: and said: Now also my husband wil be ioyned to me,
 for because I haue borne him three sonnes: and therefore
 35 she called his name, Leui. † The fourth time she conceaued
 and bare a sonne, and said: Now wil I confesse to our Lord.
 And for this she called him Iuda: And she left bearing.

Rachel who
 was his first
 spouse. S. Hie-
 rom Tradit.
 Heb. S. Aug.
 q. 82. in Gen.
 1. Holi 2. scrip-
 ture (Gen. 2.
) Augustin
 would neuer
 haue mentio-
 ned such wo-
 man's de-
 baucherie
 as to
 take a second
 husband
 after she
 had been
 married
 to another
 man.
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. XXX.

*Rachel yet barren, deliuereth her handmaide to iacob, who beareth two
 sonnes. 9. Lia ceasing to beare geueth her handmaid also, and she beareth
 two more. 17. Then Lia beareth other two sonnes and one daughter. 22.
 Rachel beareth Ioseph. 25. Iacob desirous to retorne home, is hyred to stay
 for a certaine part of the stockes increase. 43. Wherby he becometh ex-
 ceeding rich.*

ANd Rachel seing she was vnfruitful, :: enuied her sister, :: Not proper-
 and said to her husband: Geue me children, otherwise ly enuie, but
 2 I shal dye. † With whom Iacob being angrie answered: grieffe & law-
 Am I as God, who hath depriued thee of the fruite of thy ful emulation.
 3 wombe? † But she said: I haue here my seruant Bala: Com- S. Aug. li. 22.
 panie with her, that she may beare vpon my knees, and I o. 54. cont.
 4 may haue children of her. † And she gaue him Bala vnto Faust.
 5 :: mariage: who, † when her husband had compained with
 6 her, conceaued and bare a sonne. † And Rachel said: Our :: Of pluralitie
 Lord hath iudged for me, and hath heard my voice, geuing of wiues see
 pag. 62.

me a sonne. and therefore she called his name, Dan.
 † And againe Bala conceauing bare an other, † for whom 7 8
 Rachel said: God hath compared me with my sister, and
 I haue preuailed: and she called him Nepthali. † Lia per- 9
 ceauing that she had left bearing, deliuered Zelpha her
 handmaid to her husband. † Who conceauing and brin- 10
 ging forth a sonne, † she said: Happely. And therefore 11
 called his name Gad. † Zelpha also bare an other. 12
 † And Lia said: This is for my blessednes: for women wil 13
 cal me blessed. Therefore she called him, Aser. † And Ruben 14
 going forth in the time of wheat haruest into the field, found
 mandragores: which he brought to his mother Lia. And
 Rachel said: Geue me part of thy sonnes :: mandragores.
 † She answered: Doeſt thou thinke it a smal matter, that 15
 thou haſt taken my husband from me, vnleſſe thou take alſo
 my ſonnes mandragores? Rachel ſaid: For thy ſonnes man-
 dragores let him ſleepe with thee this night. † And when 16
 Iacob returned at euen from the field, Lia went out to
 meete him, and ſaid: Companie with me, becauſe with
 wages I haue hired thee for my ſonnes mandragores. And
 he ſlept with her that night. † And God heard her prayers: 17
 and ſhe conceaued and bare the fifth ſonne, † and ſaid: God 18
 hath geuen me a reward, becauſe I gaue my handmaid to
 my husband. And ſhe called his name Iſſachar. † Again 19
 Lia conceauing, bare the ſixt ſonne, † and ſaid: God hath 20
 endowed me with a good dowrie: this turne alſo my huſ-
 band wil be with me, for becauſe I haue borne him ſix
 ſonnes, and therefore ſhe called his name, Zabulon. † After 21
 whom ſhe bare a daughter, named Dina. † Our Lord alſo 22
 remembring Rachel, heard her, and opened her wombe.
 † Who conceaued, and bare a ſonne, ſaying: God hath taken 23
 away my reproch. † And ſhe called his name, Ioseph, 24
 ſaying: Our Lord adde to me an other ſonne. † And when 25
 Ioseph was borne, Iacob ſaid to his father in lawe: Diſmiſſe
 me that I may returne into my cuntrye, and to my land.
 † Geue me my wiues, and my children, for whom I haue 26
 ſerued thee, that I may depart: thou knoweſt the ſeruiſe
 that I haue ſerued thee. † Laban ſaid to him: Let me finde 27
 grace in thy ſight: I haue learned by experience, that God
 hath bleſſed me for thy ſake: † appoint thee wages which 28
 I ſhal geue thee. † But he answered: Thou knoweſt how I 29
 haue

:: Holie Scrip-
 ture (ſaith S.
 Auguſtin)
 would neuer
 haue mentio-
 ned ſuch wo-
 manlie deſi-
 res, but to ad-
 moniſh vs to
 ſeke great mi-
 ſteries therein.
 li. 22. c. 56.
 cont. Faustum.

haue serued thee, and how great thy possession hath benne
 30 in my hands. † Thou hadest a smal thing before I came
 to thee, and now thou art made rich: and our Lord hath
 blessed thee at my comming in. It is reason therfore that
 31 once I prouide also for mine owne house. † And Laban
 said: What shal I geue thee? But he said: I wil nothing:
 but if thou wilt doe that which I demande, I wil fede, and
 32 kepe thy sheepe again. † Goe round about al thy flockes,
 and separate al the shepe of diuers colours, of speckled flyse:
 and what soeuer shal be russet and spotted, and of diuers
 colours, aswel in the shepe, as in the goates, shal be my
 33 wages. † And my iustice shal answer for me to morowe,
 before thee when the time of the bargaine shal come: and
 al that shal not be of diuers colours, and spotted, and russet,
 aswel in the shepe as in the goates, shal accuse me of theft.
 34 † And Laban said: I like wel that thou demandest.
 35 † And he separated the same day the shee goates, and the
 shepe, and the he goates, and the rammes of diuers colours,
 and spotted: and al the flocke of one coloure, that is of white
 and blacke flyse, he deliuered in the hand of his sonnes.
 36 † And he put a space of three dayes iourney betwixt him
 37 and his sonne in lawe, who fed the rest of his flocke. † Ia-
 cob therfore :: taking grene roddes of the poplare, and of
 the almond, and of the plaine trees, in part pilled them:
 and when the barkes were taken of, in the parts that were
 pilled, there appeared whitnes: but the parts that were
 whole, remayned grene: and by this meanes the colour was
 38 made diuers. † And he put them in the troughes, where
 the water was poured out: that when the flockes should
 come to drinke, they might haue the roddes before their
 39 eyes, and in the sight of them conceaue. † And it came to
 passe that in the verie heate of the ramming, the shepe
 beheld the roddes, and brought forth spotted, and of diuers
 40 colours, and speckled. † And Iacob diuided the flocke, and
 put the roddes in the troughes before the eyes of the ram-
 mes: and al the white and the blacke were Labans: and the
 rest, Iacobs, when the flockes were separated one from the
 41 other. † Therfore when the ewes went to ramme, in the
 prime time, Iacob put the roddes in the troughes of water
 before the eyes of the rammes, and of the ewes, that in
 42 looking vpon them they might conceaue: † but when the

:: Iacob did
 iustly vse this
 meanes to re-
 couer that
 which Laban
 withheld frō
 him, being due
 for the dowrie
 of his wiues,
 and recom-
 pence for
 his seruice.
 Rupert. li. 7.
 c. 39. in Gen.

later comming was, and the last conceauing, he did not put them. And those that were late warde, became Labans: and they of the prime time, Iacobs; † And the man was enriched beyond measure, and he had manie flockes, wemen seruantes and men seruants, camels and asses.

CHAP. XXXI.

Iacob by Gods commandment parteth secretly with al he hath towards his father. 21. Laban pursueth him. 26. expostulating why he went in secrete manner. 30. especially chargeth him with stelling his goddes. 31. Iacob excuseth himselfe, not knowing that Rachel had taken away the Idols. 34. and she deludeth his diligent searching for them. 36. Then Iacob expostulateth with Laban for this vnkindnes. 43. Finally they make a league and depart ech to his owne countrie.

AFTER he heard the wordes of Labans sonnes saying: Iacob hath taken al that was our fathers, and being enriched of his substance, is become great: † and per-
 ceauing also Labans countenance, that it was not to-
 wards him as yesterday and the other day, † especially our
 Lord saying to him: Returne into the land of thy fathers,
 and to thy kinred, and I wil be with thee. † He sent, and
 called Rachel and Lia into the field, where he fed the
 flockes, † and said to them: I see your fathers countenance
 that it is not towards me as yesterday and the other day:
 and the God of my father hath bene with me. † And your
 felues knowe that I haue serued your father to the vtter-
 most of my power. † Yea your father also hath circum-
 uented me, and hath changed my wages tenne times: and
 yet God hath not suffred him to hurt me. † If at any time
 he said: They of diuers colours shal be thy wages: al the
 sheepe brought forth young of diuers colours, but when
 he said contrarie: Thou shalt take al the white ones for thy
 wages: al the flockes brought forth white ones. † And God
 hath taken your fathers substance, and geuen it to me.
 † For after the time came of the ewes conceauing, I lifted
 vp mine eyes, and sawe in my sleepe the males ascending
 vpon the females of diuers colours, and the spotted, and
 the speckled. † And the angel of God said to me in sleepe:

Iacob

- 12 Iacob? And I answered: Here I am. † Who said: Lyft vp
 thine eyes, and see al the males ascending vpon the females,
 13 them of diuers colours, the spotted and the speckled. For
 I haue seene al things that Laban hath done to thee. † I am
 the God of Bathel, where thou didest :: annointe the stone,
 and didest vowe the vowe vnto me. Now therefore arise;
 and goe out of this land, returning into the land of thy nati-
 14 uitie. † And Rachel and Lia answered: Haue we any thing
 left in the goods, and heritage of our fathers house? † Hath
 he not reputed vs as strangers, and sould vs, and eaten vp
 15 the price of vs? † But God hath taken our fathers riches,
 and deliuered them to vs, and to our children: wherfore do
 16 al things, that God hath commanded thee. † Iacob therefore
 rose vp, and setting his children, and wiues vpon camels,
 17 went his way. † And he tooke al his substance, and flockes,
 and whatsoeuer he had gotten in Mesopotamia, and went
 18 forward to Isaac his father into the land of Chanaan. † At
 that time Laban was gone to sheare his sheepe, and Rachel
 19 stole the " idols of her father. † And Iacob would not
 20 confesse to his father in lawe that he fled. † And when he
 21 was gone as wel him selfe as al things that were his right,
 and hauing passed the riuer was marching on to Mount
 22 Galaad, † it was told Laban the third day that Iacob fled.
 23 † Who, taking his brethren vnto him, pursued him seuen
 24 dayes: and he ouertoke him in the Mount Galaad. † And
 he saw in his sleepe God saying vnto him: Take hede thou
 25 speake not roughly anie thing against Iacob. † And Iacob
 had now pitched his tent in the mountaine: and when he
 with his brethren had ouertaken him, he pitched his tent in
 26 the same Mount Galaad. † And he said to Iacob: Why
 didest thou so, that vnwitting to me thou wouldest carie
 27 away my daughters as captiues with the sword? † Why
 wouldest thou flee without my knowledge, and not tel me,
 that I might haue brought thee on the way with ioy, and
 28 songues, and timbrels, and cithernes? † Thou hast not suf-
 fered me to kisse my sonnes and daughters: thou hast donne
 29 foolishly: now also in dede, † my hand is able to requite
 thee euil: but the God of your father said vnto me yesterday:
 Take hede thou speake not any thing against Iacob roughly.
 30 † Suppose, thou diddest desire to goe to thy freinds, and
 hadest a longing to thy fathers house: why didest thou steale

:: Annointing
 of Altars, and
 free voves are
 grateful offices
 to God. See.
 chap. 28.

Tera-
 phims

Idols in this
 story are
 not
 + 129. 101

∴ Iacob in this
iust expostula-
tion was an-
grie & sinned
not. Psal. 4.

my goods? † Iacob answered: In that I departed vnwitting 31
to thee, I feared lest thou wouldest take away thy daughters
by force. † But wheras thou chargest me with theft: with 32
whom soeuer thou shalt find thy goddes, let him be slaine
before our brethen. search, what soeuer of thy things thou
shalt finde with me, and take away. Saying this, he knew
not that Rachel had stollen the idols. † Laban therefore 33
hauing gone into the tent of Iacob, and of Lia, and of both
the hand-maides, found them not. And when he was entred
into Rachels tent, † she in hast hid the idols vnder the 34
camels litter, and satte therupon: and when he had sought
al the tent, and found nothing, † she said: Let not my 35
lord be angrie that I can not rise vp before thee, because
according to the custome of women it is now chanced to
me. so his carefulnes in seeking was deluded. † And Iacob 36
being ∴ angrie laid in chiding maner: For what fault of myne,
and for what offence of my part hast thou so chaffed after
me, † and searched al my houshold stufte? What hast thou 37
found of al the substance of thy house? lay it here before
my brethren, and thy brethren, and let them iudge between
me & thee. † Haue I therefore bene with thee twentie yeares? 38
thy ewes and goates were not barren, the wethers of thy
flocke I did not eate: † neyther that which the beast had 39
caught did I shew to thee, I made good al the damage:
whatsoeuer perished by theft, thou didest exact it of me:
† day and night was I parched with heate, and with frost, 40
and sleepe did flye from myne eyes. † And in this sorte haue 41
I serued thee in thy house twentie yeares, fourtene for thy
daughters, and six for thy flockes: thou hast changed also
my wages tenne times. † Vnles the God of my father Abra- 42
ham, and the feare of Isaac had holpe me, peradventure
now thou haddest sent me away naked: God beheld my
affliction and the laboure of my hands, and rebuked thee
yesterday. † Laban answered him: The daughters are mine 43
and the children, and thy flockes, and al things that thou
seest are mine: what can I do to my daughters, and ne-
phews? † Come therefore, let vs enter in league: that it 44
may be for a testimonie between me and thee. † Iacob ther- 45
fore tooke a stone, and erected it for a title: † and he said 46
to his brethren: Bring hither stones. Who gethering them
together made a heape, and they did eate vpon it: † Which 47
Laban

Laban called The witnesse heape : and Iacob called The
 hillock of testimonie, either of them according to the pro-
 48 prietic of his language. † And Laban said: This heape shal
 be a witnes betwen me and thee this day, and therefore the
 name therof was called Galaad, that is, The witnes heape.
 49 † Our Lord behold and iudge betwen vs when we shal be
 50 departed one from the other, † if thou shalt afflict my
 daughters, and if thou bring in other wiues ouer them: none
 is witnes of our talke but God, who is present and behol-
 51 deth. † And he said againe to Iacob: Behold this heape,
 and the stone which I haue erected betwen me and thee,
 52 † shal be a witnes: this heape, I say, and the stone be they
 for a testimonie, if either I shal passe beyond it going to-
 wards thee, or thou shalt passe beyond it, thinking harme
 53 to me. † The God of Abraham, and the God of Nachor
 iudge betwen vs, the God of their father. Iacob therefore
 54 sware by the feare of his father Isaac: † and after he had
 offred victimes in the mountaine, he called his brethren to
 55 eate bread. Who when they had eaten, lodged there: † but
 Laban arising in the night, kissed his sonnes, and daugh-
 ters, and blessed them: and returned vnto his place.

ANNOTATIONS.

CHAP. XXXI.

19. *Idols.*] Images of false goddes (as these were) are most properly
 called idols. And so the hebrew word *teraphim* is here rightly translated
 idols. which in other places signifieth other things. As The statua which
 Michol put in Dauids bed, couering the head therof with a hearie goates
 skinne, to deceiue Saules seriants who sought Dauids death, is called *teraphim*,
 and may there be translated a statua, image, or similitude, but not an idol.
 Againe. Osee the Prophet fortelling the lamentable state of the Israelites,
 sayeth, they shal be long without King, prince, sacrifice, altar, ephod, and
teraphim, which last word in the Protestants English Bibles remaineth vn-
 translated VWhere if they had translated *Images*. (as here they doe) it would
 proue, that some images pertaine to true religion, the want wherof is lamen-
 ted among other principal things.

Images of false
 goddes are
 idols.
 Some images
 are neither re-
 ligious nor su-
 perstitious.
 Some are reli-
 gious.

These idol. Rachel stole from her father, to withdraw him from idolatrie. Rachel tooke
 as S. Basil (in lib. Prouerb.) S. Gregorie Nazianzen. (orat. de Paschate) and away her fa-
 Theodoret. (q. 89. in Gen.) expound it. And in this, saith Theodoret, she thers Idols,
 was a right figure of the Catholique Church, which depriueth idolaters of for his good.
 their idols. It is probable also by her base vsing of them, that she held them
 not for goddes, when she put them vnder the camels litter, and sate vpon
 them. Finally that she reserved them, and did not cast them away, nor burne,

She kept them not burie them, argueth that they were perhaps of precious mettall, or other in recompence matter, which she might turne to profite: and that lawfully in part of recompence, that she and her sister, had no other dowrie, but rather were sold to Iacob. VVho also had suffered much iniurie at their fathers handes.

CHAP. XXXII.

Angels mete Iacob by the way. 3. He sendeth messengers and giftes to pacifie his brother Esau. 24. Wrestling with an Angel is not overcome, in fine the Angel benummeth his thiegh, blesseth him, and fortelleth that he shal be called Israel.

I A C O B also went on his iourney that he had begunne: 1
and the Angels of God met him. † Whom when he had 2
seene, he said: These are the Campes of God, and he called
the name of that place Mahanaim, that is, Campes. † And 3
he sent also messengers before him to Esau his brother into
the land of Seir, into the countrie of Edom: † and he com- 4
manded them, saying: Thus speake ye vnto my lord Esau:
This saith thy brother Iacob: I haue sojourned, and haue
bene with Laban vntil this present day. † I haue oxen, and 5
asses, and sheepe, and men seruants, and wemen seruants:
and now I send a leagacie to my lord, that I may finde grace
in thy sight. † And the messengers returned to Iacob, 6
saying: We came to Esau thy brother, and behold he cometh
with speede to mete thee with foure hundred men. † Iacob 7
feared exceedingly: & being sore affraid diuided the people
that was with him, the flockes also and the shepe and the
oxen, and the camels, into two troupes, † saying: If Esau 8
come to one troupe, and strike it, the other troupe that
remaineth, shal be saued. † And Iacob said: O God of my 9
father Abraham, and God of my father Isaac: O Lord that
didest say to me: Returne into thy land, and into the place of
thy natiuitie, and I wil doe thee good. † I am inferiour to 10
all thy mercies, and thy truth that thou hast fulfilled to thy
seruant. With my staffe I passed ouer this Iordain: and now
with two troupes I doe returne. † Deliuer me from the 11
hand of my brother Esau, because I am sore affraid of him:
lest perhaps he come, and strike the mother with the chil-
dren. † Thou didest say that thou wouldest do good to me, 12
and

and dilate my feed as the sand of the sea, which for multitude
 13 can not be numbred. † And when he had slept there that
 night, he separated of those things which he had, giftes to
 14 his brother Esau, † she goates two hundred, he goates
 15 twentie, ewes two hundred, and rammes twentie, † thirtie
 milch camels with their coltes, fourtie kine, and twentie
 16 bulles, twentie she asses, and their soles ten. † And he sent
 by the handes of his seruants, euerie flocke by it selfe, and
 he said to his seruants: Goe before me, and let there be a
 17 space betwen flocke and flocke. † And he commanded the
 former, saying: If thou mete my brother Esau, and he aske
 thee, whose art thou? or whither goest thou? or whose
 18 are these that thou doest folowe? † thou shalt answer:
 Iacobes thy seruant, he hath sent them for gifts to my lord
 19 Esau: himselfe also cometh after vs. † In like maner he
 gaue commandements to the second, and the third, and
 to al that folowed the flocks, saying: With the selfe same
 20 words speake ye to Esau, when you shal finde him. † And
 ye shal adde: Iacob also thy seruant himselfe foloweth on
 after vs; for he said: I wil pacifie him with the gifts that
 goe before, and afterward I wil see him, perhaps he wil be
 21 gracious vnto me. † The giftes therefore went before him,
 22 but himselfe lodged that night in the campe. † And when
 he was risen early he tooke his two wiues, and his hand-
 maides as manie, with his eleuen sonnes, and passed ouer
 23 the ford Iaboc. † And when he had set ouer al things that
 24 appertained to him, † he taried alone: and behold a man
 25 wraستهd with him til morning. † Who when he saw that
 he could not ouercome him, he touched the sinowe of his
 26 thighe, and forthwith it shrank. † And he said to him: Let
 me goe for it is breake of day. He answered: I wil not let
 27 thee goe, vnlesse thou blesse me. † He therefore said: What
 28 is thy name? He answered: Iacob. † But he, no, thy name,
 quoth he, :: shal not be called Iacob, but Israel: for if thou
 hast bene strong against God, how much more shalt thou pre-
 29 uaile against men? † Iacob asked him: Tel me by what name
 art thou called? He answered: Why doest thou aske my name?
 30 and blessed him in the same place. † And Iacob called the
 name of the place Phanuel, saying: I haue sene God face to
 31 face, and my soule was made safe. † And immediatly the
 sunne rose to him, after that he was past Phanuel; but he
 halted

:: The chan-
 ging of his
 name here
 promised, is
 performed
 chap. 35. S.
 Hieron. Tra-
 dit. Heb.

halted on his foote. † For which cause the children of 32
Israel eate not the sinowe, that shrunke in Iacobes thighe,
vnto his present day : because he touched the sinowe of
his thighe, and it shrunke.

ANNOTATIONS.

CHAP. XXXII.

- Iacobs feare 7. *Feared exceedingly*] Iustly may we meruel, why Iacob so often assured
was iust, and by Gods promises, confirmed by his manie blessings, protected in al former
without fault. dangers, accompaigned the night before with armies of Angels, indued also
with al vertues, and namely with perfect charitie (which expelleth feare) 1. Ioan.
was for al this so vehemently afeard! S. Augustin answereth, that he neither 4.
distrusted in God, nor did anie vnlawful thing: but did his owne endeouour 9. 102. in
wisely and confidently, lest by presuming or despairing he should rather haue Gen.
The causes of tempted God, then trusted in him. The causes of his feare were in respect of
his feare. him selfe and his brother. For considering Gods former promises, benefites
The humble & protections were not to be presumed as absolute signes of his perpetual loue
concept of but conditional, if him selfe perseuered sincerely in Gods seruice. And seing
him selfe. *The iust man knoweth not whether he be worthie of loue, or of hatred, he might* Eccle. 9.
doubt, lest by his twentie yeares conuersation among Infidels in Mesopota-
mia, he had contracted some sinnes, for which God might suffer him to fall
into calamitie and affliction. And though he was in dede stil more and more
vertuous, and consequently in Gods more fauour and protection: yea so much
the more, by how much lesse he presumed of his owne good state and me-
rites: yet by the vehement apprehending of his brothers inclination to re-
Esaus inclina- uenge, the greatnes of the occasion by procuring the first-birth-right, and his
tion & meanes fathers blessing from him, the newes of his speedie coming towards him with
to reuenge. foure hundred men, the natural situation of the place, where Esau might
escalay inuiron him, and (as he humbly thought) his owne vnworthines, he was
possessed with natural feare (such as happeneth to constant men) and was sore
afflicted for the tender care of his familie. But reflecting vpon Gods goodnes,
he prudently disposed of his people and flockes, and besought God to protect
Iacobs prayer him and his, by prayer qualified with requisite conditions, to wit, with
qualified with humilitie, not asking for his owne but for *Abraham and Isaacs* sake, and for
Humilitie. Gods owne promise, acknowledging himselfe to be *lesse then Gods mercies* to-
Gratitude. wards him, with gratitude recounting great benefites receiued, saying, *VVith*
Confidence. *my staffe I passed ouer this Iordan, and now vvith two troupes I do returne,* with
Meeknes. confidence in that God had said, he *VVould dilate his sede as the sand of the sea,*
and with meeknes in *sending giftes and good vvordes* to Esau. Thus finally he pa-
cified him, and so his owne feare was turned into ioy.
- Iacob wrestled 24. *A man vvastled*] This wrestling with an Angel assumpting a bodie
with an Angel in forme of a man was corporal, as the effect shewed in Iacobs sinow shrunck
corporally & vp, which made him to halt. v. 25. & 31. It was also spiritual, as appeareth by
spiritually. his earnest prayer, vrging and at last obtrayning the Angels blessing. S. Dionys.
c. 4. cel Hierer. S. Greg. pefat. in Iob. Theodoret, q. 91. in Gen.

CHAP. XXXIII.

Jacob seeing Esau come with a great troupe of men, feareth harme, but is most curteously entertained by him. 10. He hardly perswadeth Esau to take giftes, 13. and to returne home. 17. So Jacob coming by Socoth to Salem, there byeth a field, pitcheth his tents, and erecteth an Altar.

- 1 **A**N D Jacob lifting vp his eyes, saw Esau coming, and
with him foure hundred men: and he diuided the chil-
dren of Lia and of Rachel, and of the two handmaidens:
2 † and he put both the handmaids & their children foremost:
and Lia, and her children in the second place: and Rachel,
3 and Ioseph last. † And himselfe going foreward adored pro-
strate to the grownd seuen times, vntil his brother came
4 nere. † Esau therefore running to mete his brother, em-
braced him: and clasping him fast about the necke, and
5 kissing him wept. † And casting vp his eyes, he saw the
women and their litle ones, and said: What meane these?
And do they pertaine to thee? He answered: They are the
6 litle ones which God hath geuen to me thy seruant. † And
the handmaidens and their children coming nere, bowed
7 themselues. † Lia also with her children came nere: and
when they had adored in like maner, last Ioseph and Rachel
8 adored. † And Esau said: What are the troupes that I did
mete? He answered: That I might find grace before my lord.
9 † But he said: I haue plentie, my brother, be thy things to
10 thy selfe. † And Jacob said: Do not so I beseech thee, but
if I haue found grace in thin eyes, take a litle present at my
hands: for so haue I seene thy face, as if I should haue seene
11 :: the countenance of God: be gracious to me, † and take :: Jacob seeing
the blessing, which I haue brought thee, and which God Gods hand in
hath geuen me, who geueth al thinges. Scarfe at his brothers this change of
12 great instance, taking it, † he said: Let vs march on toge- his brothers
13 ther, and I wil accompanie thee in thy iourney. † And Ia- mind, not of
cob said: My lord thou knowest that I haue with me litle flaterie, but
ones, and sheepe, and kine with young: which if I cause sincerely ac-
to ouerlaboure themselues in going, in one day al the flockes knowledged
14 wil die. † It may please my lord to goe before his seruant: his benignitie,
and I wil folow softly after him, as I shal see my litle ones as Gods coun-
tenance to-
wards him.

to be able, vntil I come to my lord in Seir. † Esau answered: I beseech thee, that of my people at the leastwise, which is with me, there may remaine some to accompanie thee in the way. It is not needful, said he, this only I haue neede of, that I may finde grace (my lord) in thy sight. † Esau therefore returned that day the same way, that he came into Seir. † And Jacob cometh into Socoth: where hauing built a house, and pitched his tents, he called the name of that place Socoth, that is, Tabernacles. † And he passed into Salem a citie of the Sichimites, which is in the land of Chanaan, after he returned from Mesopotamia of Siria: and he dwelt beside the towne. † And he bought that part of the field, wherein he had pitched his tents, of the children of Hemor, the father so Sichem for an hundred lambes. † And erecting an altar there, on it he called vpon the most mightie God of Israel.

CHAP. XXXIII.

For rauishing Dina, the Sichimites (being first circumcised) are slaine by Simeon and Leui her brothers. 27. The rest of Jacobs sonnes spoile the citie. 30. Jacob blameth them, fearing harme may come by this fact.

O Dina (saith S. Bernard) what need was there to see women of a strange country? Tract. de gradib. humilitatis.

AND Dina the daughter of Lia went forth :: to see the women of that countrie. † Whom when Sichem had seene the sonne of Hemor the Heuite, the prince of that land, he was in loue with her: and he tooke her away, and lay with her, by force rauishing the virgin. † And his soule was fast kint vnto her, and whereas she was sad, he comforted her with sweete wordes. † And going to Hemor his father, he said: Take me this wench to be my wife. † Which when Jacob had heard, his sonnes being absent, and occupied in feeding of the cattle, he held his peace til they returned. † And when Hemor Sichems father was come forth to speake vnto Jacob, † behold his sonnes came out of the field: and hearing what had passed, they were passing wrath, because he had done a foule thing in Israel, and committed an vnlawful fact, in rauishing Jacobs daughter. † Hemor therefore spake to them: The soule of my sonne Sichem is fastned to your daughter; Geue her vnto him to wife:

9 wife: † and let vs contract mariages one with an other:
 10 geue vs your daughters, and take you our daughters. † And
 dwell with vs: the land is at your commandement, tille, oc-
 11 cupie, and possesse it. † Yea and Sichem also said to her
 father and to her brethren: Let me finde grace in your sight:
 12 and what soeuer you shal appointe I wil geue: † raise the
 dowrie, and require giftes, and I shal gladly geue, what you
 13 shal demande: only geue me this wench to wife. † Iacobs
 sonnes answered Sichem & his father :: in guile, being wrath
 14 for the deflouring of their sister: † We can not doe that
 which you demande, nor geue our sister to an vncircumcised
 person: which with vs is an vnlawful & abominable thing.
 15 † But in this order we may be confederate, if you wil be
 like to vs, and al the man sex among you be circumcised:
 16 † then wil we geue and take mutually your daughters, and
 ours: and we wil dwell with you, and wil be one people:
 17 † but if you wil not be circumcised, we wil take our daugh-
 18 ter, and depart. † The offer pleased Hemor, and Sichem
 19 his sonne: † neither did the young man make delay, but
 forthwith fulfilled that which was demanded: for he loued
 the wench exceedingly, and he was the greatest man in al
 20 his fathers house. † And going into the gate of the citie,
 21 they spake to the people: † These men are men of peace,
 and are willing to dwell with vs: let them occupie in the land,
 and til it, which being large and wide doth lacke men to tille
 it: their daughters we shal take to wife, and ours we wil
 22 geue to them. † One thing there is for the which so great
 a good is differred: If we circumcise our men sexe, folowing
 23 the rite of the nation. † And their substance, and cattle,
 and al things that they possesse, shal be ours: only in this let
 vs condescend, and dwelling together, we shal make one
 24 people. † And they al assented, and circumcised al the man
 25 sex. † And behold the third day, when the griefe of the
 woundes is most painefull: Iacobs two sonnes, Simeon and
 Leui the brothers of Dina, taking their swordes, entred into
 26 the citie boldly: and killing al the man sex, † murdered withal
 Hemor and Sichem, taking away Dina their sister out of
 27 Sichems house. † When they were gone forth, the other
 sonnes of Iacob ranne in vpon them that were slaine: and
 28 spoiled the citie in reuenge of the rape. † And wasting al
 things that were in their houses, and fildes, their sheepe and
 heardes

:: They offend-
 ed by falsly
 pretending re-
 ligion, and by
 excesse in re-
 uenge, & ther-
 fore are repro-
 ued by their
 father. v. 30. &
 chap. 49 v 5.
 Otherwise
 their zeale was
 iust to punish
 so foule a fault:
 Iudith. 9.

heardes, and asses, † their little ones also, and their wiues 29
they led away captiue. † Which things when they had 30
boldly atcheiued, Iacob said to Simeon and Leui: You haue
trubled me, and made me odious to the Chananites, and
Pherezites the inhabitants of this land. we are few: they
being gethered together wil strike me; and I, and my house
shal be destroyed. † They answered: What should they 31
abuse our sister as a strumpet?

CHAP. XXXV.

Jacob purging his whole familie of idols, goeth by Gods commandment into Bethel, 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing againe to Iacob blesseth him, and changeth his name into Israel. 16. Rachel bearing Benjamin dieth, and is buried in Bethleem, 22. Ruben lyeth with Bala. 23. Israels twelue sonnes are recited. 28. Isaac dieth at the age of 180. yeares. and his sonnes Esau and Iacob burie him.

∴ God (when it pleaseth him) maketh the weake stronger then the mightie; and few more terrible then manie. S. Chri-
soft. ho. 59. S. Aug. q. 112. in Gen.

IN THE meane time God spake to Iacob: Arise, and goe 1
vp to Bethel, and dwel there, and make an altar to God
that appeared to thee when thou diddest flie from Esau thy
brother. † And Iacob hauing called together al his house, 2
said: "Cast away the strange goddes that are among you,
and be clenfed and change your garments. † Arise, and let 3
vs goe vp into Bethel, that we may make there an altar vnto
God: who heard me in the day of my tribulation, and ac-
compained me in my iourney. † They gaue to him therefore 4
al the strange goddes that they had, and the earelets which
were in their eares: but he buried them vnder the terebinth,
that is behind the citie of Sichem. † And when they were 5
departed, ∴ the terror of God inuaded al the cities rounde
about, and they durst not pursew them going away. † And 6
Iacob came to Luza, which is in the land of Chanaan, sur-
named Bethel: he and al the people that was with him.
† And he builded there an altar, and called the name of that 7
place, The house of God: for there God appeared to him
when he fled from his brother. † The same time died 8
Debora the nurse of Rebecca, and was buried at the foote
of Bethel vnder an oke: and the name of that place was
called, The oke of weeping. † And God appeared again 9
to Ia-

*An ex-
crable
tree*

to Iacob after he returned from Mesopotamia of Siria, and
 10 he blessed him, † saying: Thou :: shalt not be called any more :: The name of
 Iacob, but Israel shall be thy name. And he " called him supplanter not
 11 Israel, † and said to him: I am God almightie, encrease thou sufficiently ex-
 and multiplie: Of thee shall be nations and peoples of na- pressing his va-
 12 tions, kinges shall come forth of thy loynes. † And the land lure he is also
 which I gaue to Abraham and Isaac, I wil geue to thee, and called Israel.
 13 to thy seede after thee. † And he departed from him. See the Anno-
 14 † But he erected a title of stone, in the place where God had tation.
 spoken vnto him: offering vpon it liquide offerings, and
 15 powring oile on it: † and calling the name of that place,
 16 Bethel. † And being gone forth from thence, he came in
 the spring time to the land which leadeth to Ephrata:
 17 wherein when Rachel was in trauaile, † because of diffi-
 cultie in her trauaile, she beganne to be in danger, and the
 midwife said vnto her: Feare not, for thou shalt haue also
 18 this a sonne. † And her soule departing for paine, and death
 now at hand, she called the name of her sonne Benoni, that
 is the sonne of my paine: but his father called him Benjamin,
 19 that is the sonne of the right hand. † Rachel therfore died,
 and was buried in the hie way that leadeth to Ephrata, this
 20 same is Bethleem. † And Iacob erected a title ouer her se-
 pulchre: This is the litle of Rachels monument, vntil this
 21 present day. † Departing thence, he pitched his tent
 22 beyond the Flocke tower. † And when he dwelt in that
 countie: Ruben went, and :: slept with Bala his fathers con-
 cubine: which thing he was not ignorant of. And the sonnes
 23 of Iacob were twelue. † The sonnes of Lia: Ruben the
 first begotten, and Simeon, and Leui, and Iudas, and Issachar,
 24 and Zabulon. † The sonnes of Rachel: Ioseph and Ben-
 25 iamin. † The sonnes of Bala Rachels handmaid: Dan and
 26 Nepthali. † The sonnes of Zelpha Lias handmaid: Gad and
 Aser: these are the sonnes of Iacob, that were borne to him
 27 in Mesopotamia of Siria. † He came also to Isaac his father
 in Mambre, the citie of Arbee, this is Hebron: wherein
 28 Abraham and Isaac sojourned. † And the dayes of Isaac
 29 were complete an hundred eyghtie yeares. † And spent
 With age he died, and was put to his people, being old and
 full of dayes: and Esau and Iacob his sonnes buried him.

:: For this fact
 Ruben was ex-
 cluded from
 the chiefe dig-
 nitie among
 his bretheren.
 Gen. 49.

ANNOTATIONS.

CHAP. XXXV.

Clenſing from ſinne is the firſt office of the ſeruants of God.

The name IſRAEL ſignifieth ſpecial prerogatiues in the Patriarch Iacob.

At his twelve ſonnes in their poſteritie were heires of the promiſed land.

2. *Caſt array the ſtrange goddes*] Iacob preparing to performe his vow of building a houſe & altar to God, firſt extirpateth al Idolatrie from amongſt his people; and then by Sacrifice appeaſeth Gods wrath prouoked how ſoeuer and ſpecially by Simeon and Leui killing the Sichemites. Duly conſidering that what people or perſon deſireth Gods protection & bleſſings, muſt firſt be pure in Religion, and clenſed from ſinnes: *Quia ei nulla nocebit aduerſitas, ſi nulla ei dominetur iniquitas*: becauſe no aduerſitie ſhall hurt him, if no iniquitie haue dominion ouer him. orat. fer. 6. poſt cineres.

10. *Called him Iſrael.*] As the Patriarch now performeth his vow to God: ſo God fulfilſeth his promiſe, geuing him a new name. For *Iacob* a ſupplanter, ſignifying too ſmal force & praiſe for ſuch a champion, God therfore honored him with the name of *Iſrael*. That is, *One that ſeeth and contemplateth God*, as moſt ancient writers expound it. Alſo *A prince, or valient wth God*, as S. Hierom ſheweth Tradit. Heb. For *Iſa* in Hebrew ſignifieth *To dominie, or rule ouer*, and *El* ſignifieth God. And ſo this name geuen to him teſtifieth that he, by Gods gift and grace, was valient euen againſt an Angel representing God, much more againſt men, and other aduerſaries. Others interprete it, *The right one of God*: as witneſſeth the ſame S. Hierom both here, and in his commentaries in 44. Iſaie. Al do importe a great excellencie in this Patriarch. And the ſucceſſe of things confirmeth the ſame. Particularly in that not onlie ſome one of his ſonnes (as in the iſſue of Abraham and Iſaac, the reſt being excluded) but his whole progenie of twelve ſonnes, making twelve Tribes, were participant of the peculiar bleſſings, in their oſspring poſſeſſing the promiſed land, and exceedingly increaſing became the moſt principal nation in the world, the ſelected people of God, called by the name and title of *the children of Iſrael*. Of whom not only Moyſes, but al the old Teſtament moſt ſpecially treateth, and of whom and in whom the promiſed Meſſias, the Redemer of mankind ſhould be borne.

CHAP. XXXVI.

Eſau with his wiues and children parteth from Iacob. 9. His genealogie is recited, with their habitations.

AND " theſe are the generations of Eſau, the ſame is 1
Edom. † Eſau tooke wiues of the daughters of Cha- 2
naan: " Ada the daughter of Elon the Hetheite, and Oli-
bama the daughter of Ana daughter of Sebeon the Heueite:
† Baſemath alſo the daughter of Iſmael ſiſter of Nabaioth. 3
† And Ada bare Eliphaz: Baſemath bare Rahuel: 4
† Oli.

- 5 † Oolibama bare Iehus and Ihelon and Coree. these are the
 sonnes of Esau, that were borne to him in the land of Cha-
 6 naan. † And :: Esau tooke his wiues and sonnes and daugh- :: The separa-
 tion of Esau
 from Iacob.
 ters, and euerie soule of his house, and his substance, and
 catle, and al that he could haue in the land of Chanaan: and
 he went into an other countrie, and " departed from his
 7 brother Iacob. † For they were exceding rich, and could
 not dwel together: neither was the land of their peregrina-
 tion able to beare them, for the multitude of flockes.
 8 9 † And Esau " dwelt in Mount Seir, he is Edom. † And these
 are the generations of Esau the father of Edom in mount
 10 Seir, † and these are the names of his sonnes: Eliphaz the
 sonne of Ada the wife of Esau: Rahuel also the sonne of
 11 Basemath his wife. † And Eliphaz had sonnes: Theman,
 21 Omar, Sepho, and Gathan, and Cenes. † And Thamna was
 the concubine of Eliphaz the sonne of Esau: which bare to
 him Amalech. these are the sonnes of Ada the wife of Esau.
 13 † And the sonnes of Rahuel: were Nahath & Zara, Samma
 and Meza. these were the sonnes of Basemath the wife of
 14 Esau. † These also were the sonnes of Oolibama, the daugh-
 ter of Ana, the daughter of Sebeon, the wife of Esau, which
 15 she bare to him, Iehus, and Ihelon, and Coree. † These
 were dukes of the sonnes of Esau: the sonnes of Eliphaz
 the first-begotten of Esau: duke Theman, duke Omar,
 16 duke Sepho, duke Cenes, † duke Coree, duke Gatham,
 duke Amalech, these are the sonnes of Eliphaz in the
 17 land of Edom, and these are the sonnes of Ada. † These
 also were the sonnes of Rahuel, the sonne of Esau: duke
 Nahath, duke Zara, duke Zamma, duke Meza. and these
 are be the dukes of Rahuel, in the Land of Edom: these
 18 be the sonnes of Basemath the wife of Esau. † And these
 were the sonnes of Oolibama the wife of Esau: duke Iehus,
 duke Ihelon, duke Coree. these be the dukes of Ooli-
 19 bama, the daughter of Ana, and wife of Esau. † These are
 the sonnes of Esau, and these are the dukes of them:
 20 the same is Edom. † These are the sonnes of Seir the hor-
 reite, the inhabitants of the land: Lotan, and Sobal, and
 21 Sebeon, and Ana, † and Dison, and Eser, and Disan. These
 are dukes of the Horreite, the sonnes of Seir in the Land
 22 of Edom. † And Lotan had sonnes: Hori and Heman. and
 23 the sister of Lotan, was Thamna. † And these were the
 sonnes

By the common opinion of Latin and Greke fathers, this was holie Iob as we shal discusse when we come to his booke against the hebrew doctors, who say Iob was of Nachors race.

sonnes of Sobal: Aluan and Manahat, and Ebal, and Sepho and Onam. † And these were the sonnes of Sebeon: 24 Aia and Ana. This is Ana that found the hot waters in the wildernes, when he fed the asses of Sebeon his father: † and 25 he had a sonne Dison, and a daughter Oolibama. † And 26 these were the sonnes of Dison: Hamdan, and Efeban, and Iethram, and Charan. † These also were the sonnes of Efer: 27 Balaan, and Zauan, and Acan. † And Disan had sonnes: 28 Hus, and Aram. † These were dukes of the Horreites: duke 29 Lotan, duke Sobal, duke Sebeon, duke Ana, † duke 30 Dison, duke Efer, duke Disan: these were dukes of the Horreites that ruled in the Land Seir. † And the Kinges that 31 ruled in the land of Edom, before that the children of Israel had a king, were these: † Bela the sonne of Beor, and the 32 name of his citie Denaba. † And Bela died, and † Iobab the 33 sonne of Zara of Bosra reigned in his steed. † And when 34 Iobab was dead, Husam of the land of the Themans reigned in his steed. † He also being dead, there reigned in his steed 35 Adad the sonne of Badad, that stroke Madian in the countrie of Moab: and the name of his citie was Auith. † And 36 when Adad was dead, there reigned for him Semla of Masreca. † He also being dead, Saul of the riuer Rohoboth, 37 reigned in his steed. † And when he also was dead, Balanan 38 the sonne of Achobor succeeded into the kingdome. † This 39 man also being dead Adar reigned in his place, and the name of his citie was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab. † These 40 therefore be the names of the dukes of Esau in their kinreds, and places, and callings: duke Thamna, duke Alua, duke Ietheth, † duke Oolibama, duke Ela, duke Phinon, † duke Cenez, duke Theman, duke Mabser, 42 † duke Magdiel, duke Hiram: these are the dukes of Edom 43 dwelling in the land of their empire, the same is Esau the father of the Idumeians.

ANNOTATIONS.

CHAP. XXXVI.

1. *The generations of Esau*] As before Moyse described the genealogies of Cain, of Iapheth and Cham, of Nachor, of Ismael, and other sonnes of Abraham, so here he recordeth an other collateral progenie of Esau, that the difference

chap. 4.
10. 22.
25.

difference and distinction of them, and the selected people of God might be more conspicuous, because contraries opposed are sene more clerly. And to the Churches succession and perpetual light, compared with the interrupted and obscure companies, shineth the brighter. For albeit in those other generations there might be manie faithful and iust persons, among the infidels and wicked, and of some we are assured (as of Lot and Iob) yet faith and religion decayed, and was extinguished in their carnal children, and only continued in the right line from Adam to Iacob, whose twelue sonnes were fathers and beginners of twelue Tribes, and in them the same true Religion was stil conserued and publikly professed, as in the onlie knowne visible Church, til the coming of Christ. as S. Augustin clerly sheweth in his excellent worke of the Citie of God: especially in the 15. and 16. bookes, in manie chapters.

2. *Ada the daughter of Elon*] In the 26. chap. (v. 34.) Esau two wiues, which he tooke in Chanaan are called Iudith the daughter of Beeri the Hetheite, and Basemath the daughter of Elon of the same place, and here the same two wiues are named Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Sebeon the Heucite. VVhich neither agree in names nor countrie. Againe his third wife Ismaels daughter, here named Basemath, in 28. chap. v. 9. is called Mahaleth. For reconciliation of which and otherlike difficulties, or seeming contradictions, albeit he lerned expositors say, that either these persons had diuers names, or one was true and natural father, an other legal, or adoptiue, for there were such also before the law of Moyse, as appeareth in the historie of Thamar: yet it were hard to geue a determinate solution of this difficultie. VVhich example, with manie others (by vs omitted in these brieue annotations) conuince the Protestants presumptuous error, holding that Scriptures are easie to be vnderstood.

6. *Departed from his brother. 8. Dwelt in Mount Seir*] Here is another difficultie (though not so intricate as the former) how Esau now parted into Mount Seir, seing he dwelled there, when his brother Iacob came from Mesopotamia. chap. 22. v. 3. VVhich S. Augustin (q. 119. in Gen.) solueth saying: Esau first dwelt in Seir after he was disapointed of his fathers blessing, but dwelt againe with his father, after Iacobs returne from Mesopotamia, and now went to Seir againe after his fathers death.

CHAP. XXXVII.

Ioseph informing his father of his brethrens faults. 5. and telling his dreames, is by them more hated. 13. being sent to visite them, 18. they first thinke to kil him, 26. but by Iudas counsel sel him to the Ismaelites. 29. Vnwriting to Ruben. 33. his father lamenteth supposing him to be slaine by some wild beast. 36. He is sold againe to Putiphar in Egypt.

The seuenth part of this booke.

How Ioseph was sold into Egypt, and there aduanced.

1 **A**ND Iacob dwelt in the land of Chanaan, wherein his
2 father soiourned. † And :: these are his generations: Ioseph when he was sixteen e yeares old, fed the flock with
his

in his generations, that is in his childrē. See S. Chri-
 soft. ho. 23. in Gen.
 :: That for il-
 life they were
 infamous, the
 hebrew word
dibba signifi-
 eth *infamie*.

:: The Epistle
 on friday, in
 the second
 weke of Lent.

:: Brothers ea-
 sily enuie each
 other: but the
 parents are
 glad of their
 childrens ad-
 uancement.

:: So Christ, &
 al good Pa-
 stors.

his brethren being yet a boy: and he was with the sonnes
 of Bala and Zelpha his fathers wiues: and he accused his
 brethren to his father of: a most wicked crime. † And Israel
 loued Ioseph aboue al his sonnes, because he had begotten
 him " in his old age: and he made him a coate of diuers co-
 loures. † And his brethren seing that he was loued of his
 father, more then al his sonnes, they hated him, neither
 could they speake any thing to him peaceably. † It chan-
 ced also that he reported to his brethren a dreame, that
 he had seene: which occasion was the seed of greater ha-
 tred. † And he said to them: Heare my dreame which I
 haue seene: † I thought we bounde sheaues in the field:
 and my sheafe arose as it were, and stood, and your sheaues
 standing about did adore my sheafe. † His brethren an-
 swered: What shalt thou be our king? or shal we be subiect
 to thy dominion? This occasion of his dreames and wordes
 ministred nourishment to the enuie and hatred. † He sawe
 also an other dreame, which telling his brethren, he said:
 I sawe in a dreame, as it were the sunne, and the moone,
 and eleuen starres adore me. † Which when he had repor-
 ted to his father, and brethren, his father rebuked him, and
 said: What meaneth this dreame that thou hast seene? why
 shal I and thy mother, and thy brethren adore thee vpon
 the earth? † His brethren therefore enuyed him: but :: his
 father considered the thing with him selfe. † And when
 his brethren abode in Sichem, feeding their fathers flockes,
 † Israel said to him: Thy brethren feed sheepe in Sichem:
 come, I wil send thee to them. Who answering, † I am
 readie; he said to him: Goe, and see if al things be wel with
 thy brethren, and the sheepe: and bring me word againe
 what they doe. Being sent therefore from the Vale of Hebron,
 he came to Sichem: † and a man found him there wandring
 in the field, and asked what he sought. † But he answered:
 :: I seeke my brethren, shew me where they fede the flockes.
 † And the man said to him: They are departed from this
 place: for I heard them say: Let vs goe into Dothain.
 Ioseph therefore went forward after his brethren, and found
 them in Dothain. † Who when they had seene him a farre
 of, before he came nighe them, they deuised to kil him:
 † and spake among them selues: Behold the dreamer com-
 meth, † come, let vs kil him, and cast him into an old
 cesterne:

- cesterne: and we wil say A naughtie wild beast hath deuoured him: :: and then it shal appeare what his dreames
 21 doe profite him. † And Ruben hearing this, endeouored thinking to
 22 to deliuer him out of their hands, and said: † Do not take preuēt Christs
 away his life, neyther sheed ye blood: but cast him into exaltation co-
 this cesterne, that is in the wildernesse, and keepe your operated vn-
 handes harmeles: and he said this, desirous to deliuer him witting thereto
 23 out of their handes, and to restore him to his father. † As Prosper. li. de
 soone therefore as he came vnto his brethren, forthwith promiss. Dei.
 they stripped him out of his side coate, and of diuers colours.
 24 † And cast him into the old cesterne, that had not water.
 25 † And sitting to eate bread, they saw Ismaelites wayfaring
 men cōming from Galaad, and their camels carying spices,
 26 and rosen, and mirrh into Ægypt. † Iudas therefore said to
 his brethren: What auaieth it vs if we kil our brother,
 27 and conceale his bloode? † It is better that he be sold
 to the Ismaelites, and that our handes be not polluted: for
 he is our brother and our flesh. His brethren assented to his
 28 wordes. † And when the Madianite marchants passed by,
 they drawing him out of the cesterne, sold him to the Isma-
 elites, for :: twentie peeces of siluer, who brought him into
 29 Ægypt. † And Ruben returning to the cesterne, findeth
 30 not the boy: † and renting his garments went to his bre-
 thren, and said: The boy doth not appeare, and whither
 31 shal I goe? † And they tooke his coate, and dipped it in
 32 the blood of a kidde, which they had killed: † sending
 some that should carie it to their father, and should say:
 This we haue founde: see whether it be thy sonnes coate,
 33 or no. † Which when the father acknowledged, he said: de temp:
 It is my sonnes coate, a naughtie wild beast hath eaten
 34 him, a beast hath deuoured Ioseph. † And tearing his gar-
 ments, did on sackcloth, mourning his sonne a great time.
 35 † And al his children being gethered together to asswage
 their fathers sorowe, he would not take comforte, but
 said: I wil descend vnto my sonne " into hel, mourning.
 36 And whilest he perseuered in weeping, † the Madianites
 sold Ioseph in Ægypt to Phutiphar an Eunuch of Pharoes
 maister of the souldiars.

ANNOTATIONS.

CHAP. XXXVII.

The least offensive cause is alleaged, why Iacob loved Ioseph about his bretheren.

God turneth euil to good effect. S. Aug. li. 14. c. 27. ciuit.

Graue for hel corruptly translated.

VVilful corruption.

Iacob spake of hel not of graue.

Abrahams bosome.

3. *In his old age*] This being one cause why Iacob loved Ioseph about his other sonnes, for that he was the youngest of the eleuen (for Benjamin the twelfth was yet an infant) it is alleaged in holie Scripture (saith S. Chrysostom. Epist. ad Olympiam) as least offensive to his bretheren. For a more special cause was, for his mother Rachels sake, but most principal cause of all was, for his great vertues, and mature iudgement; for which God also preferred him about them all, and now forshewed the same by visions in sleepe. VVhich they enuying and meaning to preuent, did in dede vnnwitting cooperate herto, Gods prouidence turning their euil worke to infinite good. As the same holie Ioseph truly interpreteth it to them, after their fathers death, when they iustly feared reuenge, for so great and inhumane iniuries done vnto him. chap. 50. v. 20.

35. *Into hel mourning.*] Protestants denying more places for soules after this life, then Heauen for the iust, and Hel for the wicked, translate the hebrew word *sheol*, graue for hel. Because if they should grant that Iacob, or other holie fathers of the old Testament descended into hel, they must confesse some other hel, then where the damned are tormented, whither no Christian wil say that those fathers went. If they contended only about the sense and meaning of the text, it were more tolerable, for therein they speake, according to their erroneous opinion, as they thinke. But knowing as some of them doe, that *Hel* is the true word of the text, there is no sinceritie nor moral honestie in putting *Graue*, in place thereof. And that they know it, the second table of the Bible, printed at London 1602. witnesseth, noting for a common place, that in the 37. chap. of Genesis. v. 35. *Hel* is taken for graue, thereby confessing, that the true English word of the holie Scripture in that place is *Hel*, but that they would haue it to signifie graue. VVherupon anie reasonable man would thinke to finde the word *Hel* in the text, with some glosse to shew that graue were to be vnderstood. But in all their Editions, also in that which was printed the yeare next folowing, 1603 wherto the same table is adioyned, they reade *graue*, and not *hel* in that place, though in some other places, they much disagree in translating the same word.

As for the sense, it can not be that Iacob ment the graue: for when he said he would goe to his sonne, he supposed him to be deuoured by a wild beast, and not buried in a graue. And therefore must necessarily meane, that he would goe where he thought the soule of his sonne to be. VVhich was neither in heauen, for then he would rather haue ascended thither ioyful, then descended to anie place mourning; neither did he meane the hel of the damned, for that had bene desperation; but to a lowe place, where the iust soules then remained in rest, which was called Limbus Patrum, or Abrahams bosome. That is, saith S. Augustin, in his answer to Bishop Euodius (Epist. 99.) *secreta cuiusdam quietis habitatio*. The habitation of a certaine secret rest.

See. S.
Hieron.
Ep. 119.
S. Aug.
li. 20.
c. 15. ciuit.

Nu 16.
2. Reg.
22. Iob.
17. Psal.
15. 17. 85

106. 16.

CHAP. XXXVIII.

Judas having three sonnes by a Chananite. 6. marieth the first, and after his death, the second to Thamar. 10. Who also dying, he delayeth to match the third with her. 15. But him selfe begetteth of her (taking her for a harlote) two sonnes twinnes, Phares and Zara.

- 1 **T**HE :: same time Judas going downe from his brethren, :: Moyses in
 2 turned in to a man an Odollamite, named Hiras. † And setteth here
 he sawe there the daughter of a man of Chanaan, called this historie,
 Sue: and taking her to wife, he did companie with her. because Christ
 3 † Who conceaued, and bare a sonne, and called his name should be
 4 Her. † And conceauing a childe againe, she called her sonne borne of the
 5 after he was borne, Onan. † She bare also the third: whom genealogie of
 she called Sela. after whose birth, she ceased to beare any Judas & Pha-
 6 more. † And Judas gaue a wife to Her his first begotten, res. Mat. 1.
 7 named Thamar. † Also Her the first begotten of Judas,
 was wicked in the sight of our Lord: and was slaine of him.
 8 † Judas therefore said to Onan his sonne: companie with
 thy brothers wife, and be ioyned to her, that thou mayest
 9 " rayse seede to thy brother. † He knowing that the chil-
 dren should not be borne to him selfe, companying with his
 brothers wife, shed his seede vpon the ground, lest children
 10 might be borne in his brothers name. † And therefore our
 11 Lord stroke him, because he did a detestable thing. † For
 the which cause Judas said to Thamar his daughter in lawe:
 Be a widowe in thy fathers house, til Sela my sonne growe
 vp: for he feared lest he also might dye, as his brethren. Who
 12 went her way and dwelt in her fathers house. † And after
 many dayes were come and gone: the daughter of Sue the
 wife of Judas died: who after his mourning hauing recei-
 ued consolation, went vp to the shearers of his sheepe,
 him selfe and Hiras his shepheard of his flocke, the Odo-
 13 lamite, into Thamnas. † And it was told :: Thamar that her :: Thamar fini-
 father in law came vp into Thamnas to sheare his sheepe. ned desiring
 14 † Who putting off the garments of her widowhood, tooke to be a mo-
 a veile: and changing her habite, sate in the crosse way, that ther without
 leadeth to Thamnas: because Sela was growne, and she had lawful mari-
 15 not taken him to her husband. † Whom when Judas had age. : and
 scene,

Judas sinned
lying with a
supposed har-
lot. S. Aug. li.
22. c. 61. 62. &
63 cont. Faust.

:: Adultrie pu-
nifable by
death, in the
law of nature.

scene, he supposed her to be an harlot: for she had couered
her face, lest she should be knowen. † And going vnto 16
her, he said: Suffer me to lye with thee: for he knew her
not to be his daughter in law. Who answering: What wilt
thou geue me that thou maiest enioy my companie? † He 17
said: I wil send thee a kid out of the flockes. And when she
said againe: I wil suffer that thou wilt, if thou geue me a
pledge, til thou send that which thou doest promise;
† Judas said: What wilt thou to be geuen thee for a pledge? 18
She answered: Thy ring, and bracelet, and staffe which
thou holdest in thy hand. The woman therefore by once
companying conceaued, † and rising she went her way: and 19
putting of the apparel which she had taken, put on the gar-
ments of her widowhood. † And Judas sent a kid by his 20
shephard the Odolamite, that he might receiue the pledge
again, which he had geuen to the woman: who when he
had not found her, † he asked the men of that place: Where 21
is the woman that sate in the crosse way? Al making answere:
There was no harlot in this place. † He returned to Judas, 22
and said to him: I haue not found her: yea the men also
of that place said vnto me, that there neuer sate harlot there.
† Judas said: Let her take it to her, surely she can not charge 23
vs with a lye, I sent the kid which I promised: and thou
didest not find her. † And behold after three moneths they 24
told Judas, saying: Thamar thy daughter in law hath played
the harlot, and her bellie semeth to swell. And Judas said:
Bring her forth: that she may be burnt. † Who when she 25
was led to execution, she sent to her father in law, saying:
By that man, whose these things are, haue I conceaued:
looke whose the ring is, and the bracelet, and the staffe. 26
† Who acknowledging the giftes, said: She is iuster then I:
because I did not geue her to Sela my sonne. But he knew her
no more. † And when she was readie to be brought to bed, 27
there appeared twinnes in her bellie: and in the verie deli-
uerie of the infants, one put forth the hand, wherein the
midwife tyed a skarlet string, saying: † This shal come 28
forth the former. † But he drawing backe his hand, the o- 29
ther came forth: and the woman said: Why is the partition
diuided for thee? and for this cause called his name Phares.
† Afterward his brother came forth, in whose hand was the 30
skarelet string: whom she called Zara.

ANNOTATIONS.

CHAP. XXXVIII.

8. *Raise sede to thy brother*] By this it appeareth, that in the law of nature, when a married man died without issue, his brother might lawfully marie the widow; whose first sonne should be counted and called the sonne and heyre of his vnkle dead before. The same was established by the law of Moyſes (Deut. 25) VVhich being now abrogated, it remaineth in the Churches powre to constitute a law in this behalt, and consequently to dispence in the same, so farre as is agreeable with the law of nature. VVherof see more. Leuit. 18.

How a man might marie his brothers wife in the law of nature. The Churches decree is now our rule.

CHAP. XXXIX.

Ioseph being in great credite with his maister, hath the whole charge of his house. 7. Contemning his mystris solicitation to incontinencie, 13. is falsly accused by her to his maister: 20. and cast into prison, 21. Where againe he getteth credite, and hath the charge of al the prisoners.

1 **T**HEREFORE Ioseph was brought into Ægypt, and Putiphar an Eunuch of Pharaos, prince of his armie, a man of Ægypt bought him, at the hand of the Ismaelites, by
2 whom he was brought. † And :: our Lord was with him, :: Ioseph en-
and he was a man, that in al things did prosperously: and dued with al
3 he dwelt in his maisters house, † who knewe verie wel that vertues was a
our Lord was with him, and that al thinges which he did, special mir-
4 were directed by him in his hand. † And Ioseph found grace ror of chasti-
before his maister, and ministred to him: by whom being tie. S. Amb. li.
made ruler ouer al his thinges, he gouerned the house com- de Ioseph. c. 1.
mitted to him, and al thinges that were deliuered vnto
5 him: † and our Lord blessed the house of the Ægyptian
for Iosephes sake, and multiplied as wel in houses, as in The foure
6 landes al his substance. † Neither knew he any other cardinal ver-
thing, but the bread which he did eate. And Ioseph was of tues reigned
beautiful countenance, and comely fauored to behold. in him.
7 † After manie dayes therfore his maistresse cast her eyes on
8 Ioseph, and said: Sleepe with me. † Who :: in no wise as- :: Tempe-
senting to that wicked act, said to her: Behold, my maister rance.
hauing deliuered al thinges vnto me, knoweth not what
9 he hath in his owne house: † neither is there any thing
which

: Justice.

: Fortitude.

: Prudence.

: God is more
specially with
his seruants in
affliction then
in prosperitie.
S. Amb. li. de
Ioseph. c. 5.

which is not in my power, or that he hath not deliuered to
me, beside thee, that art his wife: :: how therefore can I do
this wicked thing, and sinne against my God? † With these 10
kinde of wordes :: day by day both the woman was impor-
tune vpon the young man: and he refused the aduoutrie.
† And it chanced on a certaine day, that Ioseph went into 11
the house, and did some businesse without anie man with
him: † and the catching the skirte of his garment, said: 12
Sleepe with me. who :: leauing the cloke in her hand, fled,
and went forth abroad. † And when the woman sawe the 13
garment in her handes, and her selfe to be contemned, † she 14
called to her the men of her house, and said to them: See he
hath brought in an Hebrew, to delude vs: he came vpon me,
for to lie with me: and when I had cried out, † and he heard 15
my voice, he left the cloake that I held, and fled forth. † For 16
an argument therfore of her credite, she reserued the cloake,
and shewed it to her husband returning home, † and said: 17
There came vnto me the Hebrew seruant, whom thou didest
bring hither, for to delude me: † and when he heard me 18
crie, he left the cloke which I held, and fled forth. † His 19
maister hearing these thinges, and geuing ouer light credite
to his wiues wordes, was very wrath: † and deliuered Ioseph 20
into prison, where the kinges prisoners were kept, and he
was there shut vp. † And :: our Lord was with Ioseph, and 21
hauing mercie vpon him gaue him grace in the sight of the
chiefe of the prison. † Who deliuered in his hand al the pri- 22
soners that were kept in custodie: and whatsoeuer was done,
was vnder him. † Neyther did himselfe knowe any thing, 23
hauing committed al things to him: for our Lord was with
him, and directed al his workes.

CHAP. XL.

*Ioseph interpreteth the dreames of two Eunuches prisoners 12. that the one
should be restored to his office, 16. the other be hanged, 20. The third day
the euent declareth the interpretations to be true, but Ioseph is forgotten.*

TH E S E thinges being so done, it chanced that two 1
Eunuches, the cupbearer of the king of Ægypt, and
his baker, offended against their lord. † And Pharaο being 2
wrath

wrath against them (for the one was chiefe of the cupbear-
 3 rers, the other chiefe baker) † he sent them into the prison
 of the captaine of the souldiers, in the which Ioseph also
 4 was prisoner. † But the keeper of the prison deliuered them
 to Ioseph, who also ministred to them: some litle time was
 5 passed, and they were kept in custodie. † And they sawe
 ech of them both a dreame in one night, according to an
 6 interpretation agreing to them selues: † to whom when
 7 Ioseph was entred in the morning, and saw them sad, † he
 asked them, saying: Why is your countenance sadder to day
 8 then it was woont? † Who answered: We haue seene a
 dreame, & there is no bodie to interprete it to vs. And Ioseph
 said to them: Why " doth not interpretation belong to God?
 9 Tel me what you haue seene. † The chiefe of the cup-
 bearers first told his dreame: I saw before me a vine,
 10 † wherein were three branches, growing by litle and litle
 into buddes, and after the blossomes the grapes waxed ripe:
 11 † and the cup of Pharaos in my hand: and I tooke the gra-
 pes, and wrong them into the cup which I held, and I gaue
 12 the cup to Pharaos. † Ioseph answered: This is the inter-
 pretation of the dreame: The three branches, are yet three
 13 dayes: † after the which Pharaos wil remember thy seruice,
 and wil restore thee to thy old degree: and thou shalt geue
 him the cup according to thyne office, as before thou
 14 haddest wont to doe. † Only remember me, when it shal be
 wel with thee, and doe me this mercie: to put Pharaos in
 15 mind that he take me out of this prison: † because I was
 taken away by stealth, out of the land of the hebrewes, and
 16 here an innocent was I cast into the lake. † The maister of
 the bakers seing that he had wisely resolved the dreame, he
 said: And I also saw a dreame, That I had three baskettes of
 17 meale vpon my head: † and that in one basket that was the
 higher, I caried al meates that are made by the art of baking,
 18 and that the birds did eate out of it. † Ioseph answered: This is the interpretation of the dreame: The three baskettes,
 19 are yet three dayes: † after the which Pharaos wil take thy
 head from thee, and hang thee: on the crosse, and the foules
 20 shal teare thy flesh. † The third day after this was the birth
 day of Pharaos: who making a great feast to his seruantes,
 at the banquet he remembred the maister of the cupbearers,
 21 and the chiefe of the bakers. † And he restored the one into
 his

:: Death on
 the crosse was
 most cruel, &
 most ignomi-
 nious. Cice-
 ro. 7. Ver: yet
 suffered by
 Christ, and by
 him made glo-
 rious. Sap. 2.
 Philip. 2.

his place, to reach him the cuppe, † the other he hanged on 22
a gibbet, that the truth of the interpreter might be appro-
ued. † And yet notwithstanding the chiefe of the cupbea- 23
rers, prosperous thinges succeeding, forgot his interpreter.

ANNOTATIONS.

CHAP. XL.

Some drea-
mes are natu-
ral.

Some are illu-
sions of euil
spirites.

Some are from
God.

Holie Scrip-
ture and the
Church are
iudges of
doubtful dre-
ames.

8. *Doth not interpretation belong to God?* Dreames do come of diuers causes. Some of natural complexion, or disposition, whereby Philosophers or Phisitions may probably iudge of the state of mans bodie. Some are rather effects of things past, then signes of anie thing to come. Of which sorte the wise man saith: *Dreames do folow manie cares.* (Eccle. 5.) Some are suggested by euil spirites, either to flatter worldlings with great pretences, or to terrifie weake mindes with dangers and afflictions, or to vex and trouble those in sleepe, whom they cannot easely moue waking. as S. Gregorie discourseth (li. 8. Moral in cap 7 Iob) Some dreames are of God, as in Iacob, Ioseph, these Eunuches, Pharao, Nabuchodonosor, and others both good and euil men. But to discern, and assuredly to iudge of some dreames, whether they be from God, by holie Angels, or illusions of euil spirites, is a special gift of God, as also the interpretation thereof belongeth to God, as Ioseph here testifieth. VVhosoever therefore wil be secure must relie either vpon expresse Scripture, or iudgement of the Church, as in ominous speeches was noted before (chap. 24.) Otherwise the general rule is, not to obserue dreames. Deut. 18.

Dan. 4

CHAP. XLI.

Pharao dreaming of fat & leane kine. 5. also of ful and thinne eares of corne, 8. no other being able to interprete, 9. Ioseph is remembred. 25. Who interpreting the same. 38. is made ruler ouer al Egypt. 50. marieth, and hath two sonnes, Manasses and Ephraim.

:: Pharao his
dreames, and
his Eunuches
were prophe-
tical. For by
them god fore-
shewed things
to come: yet
they were
no prophets,

AFTER two yeares :: Pharao saw a dreame. He thought 1
he stood vpon a riuer, † out of the which came vp 2
seuen kine, faire and fat exceedingly: and they fed in mari h
places. † Other seuen also came vp out of the riuer, foule, 3
and caryan leane: and they fed on the very banke of the
riuer, in grene places: † and they deuoured them, that had 4
the inuieyous beautie and good state of bodies. Pharao
after he waked, † slept againe, and saw an other dreame: 5

Seuen

Seuen eares of corne grew forth vpon one stalke ful and
 6 faire: † there sprang also other eares as many, thinne and
 7 blasted with aduision, † deuouring al the beautie of the
 8 former. Pharao awaking vp after his rest, † and when
 morning was come, being frighted with feare, he sent to al
 the interpreters of Ægypt, and to al the wise men: and they
 being called for, told them his dreame, neither was there anie
 9 that could interprete it. † Then at length the maister of the
 cupbearers remembring himselfe, said: I confesse my sinne:
 10 † The king being angrie with his seruantes, commanded
 me and the chiefe of the bakers to be cast into the prison
 11 of the captaine of the souldiers: † where in one night both
 12 of vs saw a dreame portending things to come. † There
 was there a young man an hebrew, seruant to the same cap-
 13 taine of the souldiers: to whom telling our dreames, † we
 heard whatsoeuer afterward the euent of the thing proued
 to be so. for I was restored to my office: and he was hanged
 14 vpon a gibbet. † Forthwith at the kinges commandment,
 Ioseph being brought out of the prison they polled him:
 15 and changing his apparel, brought him vnto him. † To
 whom he said: I haue scene dreames, and there is not anie
 that can expound them: which I haue heard, thou doest
 16 most wisely interprete. † Ioseph answered: Without me,
 17 God shal answere prosperous thinges to Pharao. † Pharao
 therefore told that he had scene: Me thought I stoode vpon
 18 the banke of the riuer, † and seuen kine came vp out of
 the banke of the riuer, exceeding faire, and ful of flesh:
 19 which grazed on greene places in a marie pasture. † And
 behold, there folowed these, other seuen kine, so passing
 il fauored and leane, that I neuer saw the like in the land
 20 of Ægypt, † which hauing deuoured and consumed the
 21 form of, † gaue no token of their fulnes: but with the like
 leanenes and deformitie, looked heauelie. Awaking, and
 22 fallen againe into a deepe sleepe, † I sawe a dreame: Se-
 uen eares of corne grew forth vpon one stalke, ful and verie
 23 faire. † Other seuen also thinne and blasted, with adu-
 24 sion, sprang of the stalke: † which deuoured the beautie
 of the former: I told the dreame to the coniectur rs, and
 25 there is no man that can declare it. † Ioseph answered: :: These things
 The kinges dreame is one: God hath shewed to Pharao came to passe
 26 the thinges that he wil doe. † The seuen faire kine, and by Gods par-

but Ioseph:
 who had the
 gift to inter-
 pret them. S.
 Aug. li. 12. c.
 9 de Gen. ad
 lit. S. Greg. li.
 11. Moral. in
 c. 13. Job.

icular proui-
dēce. Psalm. 4.
God called (or
caused) a fa-
mine vpon the
land.

the seven full eares: be seven yeres of plentifulnes: and
both containe the selfe same meaning of the dreame.
† Also the seven leane and thinne kine, that came vp after 27
them, and the seven thinne eares, and blasted with the
burning winde: are seven yeares of famine to come. † Which 28
shal be fulfilled in this order. † Behold there shal come 29
seven yeares of great fertilitie in the whole Land of Ægypt:
† after which shal folowe other seven yeares of so great 30
sterilitie, that al the abundance before shal be forgotten:
for the famine shal consume al the land, † and the greatnes 31
of the scarfitie, shal destroy the greatnes of the plentie.
† And in that thou didest see the second time a dreame per- 32
teining to the same thing: it is a token of the certeintie, for
that the worde of God shal come to passe, and be fulfilled
spedely. † Now therfore let the king prouide a wise man and 33
industrious, and make him ruler ouer the Land of Ægypt:
† that he may appointe ouerseers ouer al countries: and 34
gether into barnes the fifth part of the fruites, during the
seven yeares of the fertilitie, † that now presently shal 35
ensewe: and let al the corne be laid vp, vnder Pharaoes
handes, and let it be reserued in the cities. † And let it be 36
in a readines, against the famine of seven yeares to come,
which shal oppresse Ægypt, and the land shal not be con-
sumed with scarfitie. † The counsel pleased Pharaos, and al 37
his seruants: † and he spake to them: Can we find such an 38
other man, that is full of the spirite of God? † He said ther- 39
fore to Ioseph: Because God hath shewed thee al things that
thou hast spoken, can I find a wiser and onelike vnto thee?
† Thou shalt be ouer my house, and at the commandment 40
of thy mouth al the people shal obey: only in the throne
of the kingdome I wil goe before thee. † And againe Pha- 41
rao said to Ioseph: Behold, I haue appointed thee ouer the
whole land of Ægypt. † And he tooke his ring from his 42
owne hand, and gaue it into his hand: and he put vpon him
a silke roabe, and put a chaine of gold about his necke.
† And he made him goe vp into his second chariot, the cryer 43
proclayming that al should bowe their knee before him,
and that they should know he was " made gouernour ouer
the whole Land of Ægypt. † And the king said to Ioseph: 44
I am Pharaos: without thy commandment no man shal moue
hand or foote in al the land of Ægypt. † And he turned his 45
name,

name, and called him in the Ægyptian tongue "the Saviour of the world. And he gaue him to wife Aseneth the daughter of Putiphar :: priest of Heliopolis. Ioseph therefore went forth
 46 to the land of Ægypt (+ and he was thirtie yeares old when he stood in the sight of king Pharao) and did circuite al
 47 the countries of Ægypt. + And the fertilitie of the seuen yeares came: and the corne being bound vp into sheaves
 48 was gethered together into the barnes of Ægypt. + Al the abundance also of graine was laid vp in euerie citie.
 49 + And there was so great abundance of wheat, that it became equal to the sand of the sea, and the plentie exceeded
 50 measure. + And there were borne vnto Ioseph two sonnes before the famine came: whom Aseneth the daughter of
 51 Putiphar priest of Heliopolis bare him. + And he called the name of the first begotten * Manasses, saing: God made me
 52 to forget al my labours, & my fathers house. + The name also of the second he called * Ephraim, saing: God hath made
 53 me to encrease in the land of my pouertie. + Therefore when the seuen yeares of the plentifulnes, that had bene in Ægypt
 54 were passed: + the seuen yeares of scarcitie beganne to come, which Ioseph foretold: and in the whole world the
 55 famine preuailed, but in al the land of Ægypt there was bread. + The which being in hunger, the people cried to
 56 Pharao, desiring foode. To whom he answered: Goe ye to Ioseph: and whatsoever he shal say to you, that doe ye.
 57 + And the famine dayly encreased in al the land: and Ioseph opened al the barnes, and sold to the Ægyptians: for them also the famine had opressed. + And al prouinces came into Ægypt, to buy victuales, and to moderate the miserie of the scarcitie.

::Cohen signifieth priest; as not only the latin, but also the 70. & Philo and Iosephus here translate though sometimes it signifieth prince. as the Chaldee paraphrasis interpreteth, wherby it is probable that this Putiphar was both a priest, and a prince.

* Oblivion.
 * Fruitful or Growing.

ANNOTATIONS.

CHAP. XLI.

43. *Made gouernour*] It is easie in the eyes of God, suddenly to enrich the Holie Ioseph poore. For who would haue thought (saith Philo) that in one day a boudman should be made a lord, a poore prisoner the chiefe of the nobilitie, an vnder uanced, gaolor the viceroy, or kings deputie, for a common prison to haue a kinglie court of his owne, from extreme ignominie, to ascend into so hiegh a roome of dignitie!

45. *Saviour of the world*] In the original text the new name and title geuen by Pharao.

Eccli. II.
 li. de Ioseph.

Ioseph truly
called the re-
ueler of se-
crets.

But more ho-
nourably, the
Saviour of the
world

Ther in a figu-
re of Christ.

by Pharao to Ioseph is expressed by these two wordes, *saphnath pahanaach*: the former *saphnath* in Hebrew signifieth a secreete or hidden thing, of *saphan* to hide: but the signification of the other word *pahanaach*, is more vncertaine, being found no where els in the holie Bible. The Rabins do commonly interpret them both together, *The man to whom secretes are reueled*, or, *The reueler of secretes*. and so this name agreeth wel to Ioseph, in respect of the gift of interpreting dreames. But besides his interpreting, he also gaue most wise counsel, that tended to the fastie of manie, which, it is like, Pharao ment to expresse by this new name. And S Hierom, who doubtles with great diligence, and no lesse iudgement, searched the true signification therof, saith, that albeit this name in Hebrew soundeth *the finder out of secrets*, yet seing it was imposed by an Ægyptian (who knew no Hebrew) the reason therof must be had of the same tongue; and these two wordes in the Ægyptian language are interpreted *the Saviour of the world*: for that he deliuered the world from the imminent ruine of famine. Thus saith S. Hierom And so most aptly the figure answereth to Christ, the true SAVIOUR of the world.

CHAP. XLII.

Iacob sendeth tenne of his sonnes to bye corne in Ægypt. 7. Where Ioseph knowing them, they not knowing him, with hard speeches puniteth them in prison. 18. At last Simeon remayning in custodie, til Benjamin be brought, the rest are dismissed, 25. With their money, vnknewen to them, in their sacks.

AND Iacob hearing, that victuales were sold in Ægypt, 1
he said to his sonnes: Why neglect ye? † I haue heard 2
that wheat is sold in Ægypt: Goe ye downe, and bye vs ne-
cessaries, that we may liue, and not be consumed with lacke.
† Therefore the tenne brethren of Ioseph going downe, to 3
bye corne in Ægypt, † Benjamin being kept at home by 4
Iacob, who said to his brethren: Lest perhaps he take any
harne in the iourney: † entred into the land of Ægypt 5
with others that went to bye. for the famine was in the land
of Chanaan. † And Ioseph was prince in the land of Ægypt, 6
and at his pleasure corne was sold to the people. And when
his brethren had adored him, † and he knewe them, he 7
spake as it were to strangers " somewhat roughly, asking
them: From whence came you? Who answered: From the
Land of chanaan, that we may bye necessities to liue. † And 8
yet himsele knowing his brethren, was not knowen of
them. † And remembring the dreames, which some times 9
he had seene, he said to them: " You are spies: to view the
weaker

10 weaker parts of the land you are come. † Who said: It is
 not so, my lord, but thy seruantes are come to bye victu-
 11 als. † We are al the sonnes of one man: we are come as
 men of peace, neither do thy seruantes goe about anie euil.
 12 † To whom he answered: It is otherwise: you came to
 13 consider the vndefensed partes of this land. † But they:
 We thy seruantes, say they, are twelue brethren, the sonnes
 of one man in the Land of Chanaan: the youngest is with our
 14 father, the other is not liuing. † This is it, quoth he, that
 15 I said: You are spies. † Now presently I wil take a trial of
 you: " by the health of Pharao you shal not depart hence,
 16 vntil your youngest brother do come. † Send you one of you
 to bring him: and you shal be in prison, til the thinges be
 proued which you haue said, whether they be true or false:
 17 otherwise by the health of Pharao you are spies. † Ther-
 18 fore he put them in prison three dayes. † And the third day
 bringing them out of prison, he said: Doe as I haue said,
 19 and you shal liue: for I feare God. † If you be men of peace,
 let one of your brethren be bounde in prison: and goe ye
 your wayes, and carie the corne that you haue bought, vnto
 20 your houses, † and bring your youngest brother to me,
 that I may proue your sayings to be true, and that you die
 21 not. They did as he had said, † and they talked one to
 another: Worthely do we suffer these thinges, because we
 haue sinned against our brother, seing the distresse of his
 soule, whilest he besought vs, and we heard not: therefore
 22 is this tribulation come vpon vs. † Among whom Ruben
 one of them, said: Why, did not I say to you: Sinne not a-
 gainst the boy: and you heard me not? Loe his blood is re-
 23 quired. † And they knew not that Ioseph vnderstood:
 24 because he spake to them by an interpreter. † And he tur-
 ned away himselfe a litle while, and wept: and returning
 25 he spake to them. † And taking Simeon, and binding him
 in their presence, he commanded his seruantes that they
 should fil vp their sackes with wheat, and put euerie mans
 money againe in their bagges, geuing them besides for to
 26 eate on the way: who did so. † But they carying their corne
 27 vpon their asses, tooke their iourney. † And one of them
 opening his sacke, to geue his beast prouender in the inne,
 28 beholding the money in the sackes mouth, † he said to his
 brethren: My money is geuen me againe, behold it is in the
 R sacke.

11: If these
 things which
 ye say be pro-
 ued false, ye
 are to be held
 as spies, for
 your lying.

S Aug. q. 139.
 super Gen.

sacke. And being astonyed, and trubled amongst themselves, they said: What is this, that God hath done vnto vs? † And they came to Iacob their father into the land of Chanaan, and they told him al thinges that had chanced vnto them, saying: † The lord of the land spake to vs roughly, and thought vs to be spies of the prouince, † to whom we answered: We are men of peace, neither do we attempt any treachery. † We are twelue brethren borne of one father: one is not liuing, the youngest is with our father in the Land of Chanaan. † Who said to vs: Thus shal I trie that you be men of peace: Leaue one of your brethren with me, and take ye prouision necessarie for your houses, and goe your wayes, † and bring your youngest brother to me, that I may know you are not spies: and you may receiue this felowe againe, that is kept in prison: and afterwardes may haue licence to bye what thinges you wil. † This being said, when they powred out their corne, euerie man found his money tied in the mouth of the sackes: and al being astonyed together, † their father Iacob said: You haue made me to be without children, Ioseph is not liuing, Simeon is kept in bondes, and Benjamin you wil take away: al these euils are fallen vpon me. † To whom Ruben answered: Kil my two sonnes, if I bring him not againe to thee: deliuer him into my hand, and I wil restore him vnto thee. † But he said: My sonne shal not go downe with you: his brother is dead, and he alone is remayning: if any aduersitie shal chance to him in the land to the which you goe, you shal bring downe: my hoare heares with forowe vnto hel.

:: Myn old age
or, me an old
man. S. Aug.
q. 142.

ANNOTATIONS

CHAP. XLII.

Contrition
necessarie for
the remission
of finnes.

7. *some what roughly*] Ioseph afflicted his bretheren to bring them into consideration of their former faultes, and to true contrition. VVithout which, though iniuries be remitted by men, yet the offenders are not absolved before God. Therefore he louing them, and hating their sinne, by affliction brought them to vnderstanding. VVho being at last truly penitent, he acknowledged and most louingly embraced them, and prouided for them in their necessitie. S. Aug. ser. 82. de temp. And this example S. Gregorie (ho. 22. in Ezech) applieth to the instruction of pastors of sboules: that they procure true repentance before

before absolution of sinnes. *Ne si inordinate culpa dimittitur, is qui est culpabilis, in reatu grauius astringatur.* Lest, if the fault be disorderly remitted he that is faultie be more greuously intangled in guilt of conscience: therefore with much discretion seruicie in shew, & clemencie in mind are required. Disorderlie remission is hurtful.

9. *Now are spies*] To the same purpose he calleth them spies. After the maner of examiners calling suspected persons, as they may seme to be: therby to trie what they would answer. Al for their holosome penance, and withal to procure them afterwards more compassion among the Ægyptians. S. Aug. q. 139. super. Gen.

Ioseph calleth his brothers spies for their good.

15. *By the health of Pharaos.*] Ioseph in swearing by Pharaos health, honored God, the geuer and conseruer of health, life, power, dignitie and al that was in Pharaos. wherby we see that this maner of swearing was lawful. As now likewise Christians lawfully sweare not only by God, but also by his creatures, saying: As God shal helpe them, & his holie Gospels: so it be with due circumstances, and requisite conditions, namely with those which the Prophet Hieremie mentioneth, *in truth, in iudgement, and in iustice*: not false, rash, nor of an vnjust thing: nor in frequent and comon talke (a most bad custome) for so thou must neither sweare by God himself, nor (as our sauour teacheth) by heaven, nor by the earth, nor by Hierusalem, nor by thy head, nor anie thing els: signifying that in some case, and due maner we may sweare by any of these. And in this particular Ioseph did rather name Pharaos in his oath then God, as wel to conceale himself as yet from his brethren, as to strike more terrour in their hartes, by naming his master the King, in whom he had more interest then they.

It is lawful to sweare by creatures.

Hier. 4. Mat. 5. In some case more conuenient then to name God expressly.

38. *Vnto hel.*] To that place where soules remaine, as before. chap. 37. v. 35. For this phrase, of *bringing vnto hel*, and *descending into hel*, vsually spoken in the old Testament, of al sortes of soules both iust and wicked, signifieth that al went that time to hel, that is, to a lowe place, farre distant from heauen. But some to rest, and some to paine. VVherupon S. Hierom saith: Hel is a place. wherin soules are included, either in rest, or in paines, according to the qualitie of their deserts.

Diuers mansions in hel.

CHAP. XLIII.

The famine pressing, the land, Iacob willith his sonnes to goe againe into Egypt to bye more corne: 3. Who refusing to goe without Benjamin. 11. he is sent with them, and presents and duple money, lest the former were brought back by error. 16. Ioseph seing Benjamin, 23. deliuereth Simeon, and intertaineth them al at dinner.

1 **I**N THE meane time the famine did oppresse al the land
2 very sore. † And the prouision being spent, which they
had brought out of Ægypt, Iacob said to his sonnes: Goe
3 againe, and by vs a little victual. † Judas answered: That
same man denounced vnto vs vnder attestation of an oath,
saying: You shal not see my face, vnlesse you bring your
youngest

youngest brother with you. † If therefore thou wilt send 4
 him with vs, we wil goe forward together, and wil bye ne-
 cessaries for thee: † but if thou wilt not, we wil not goe: 5
 for the man, as we haue often said, denounced vnto vs saing:
 You shal not see my face without your youngest brother.
 † Israel said to them: You haue done this to my miserie, in 6
 that you told him that you had an other brother also. † But 7
 they answered: The man asked vs in order our progenie:
 if our father liued: if we had a brother: and we answered
 him consequently to that which he demanded: could we
 know that he would say: Bring hither your brother with
 you? † Iudas also said to his father: Send the boy with me, 8
 that we may set forward, and may liue: lest we and our litle
 ones die. † I take vpon me the boy: require him of my hand, 9
 vnlesse I bring him againe, and restore him to thee, I wil be
 :: guiltie of sinne against thee for euer. † If delay had not 10
 bene made, we had bene come now the second time. † Ther- 11
 fore Israel their father said to them: If it must nedes be so,
 do that you wil: take of the best frutes of the land in your
 vessels, and carie to the man for presents, a courtesie of
 rosen, and of honey, and of incense, of mirhe, of terebinth,
 and of almondes. † Duple money also carie with you: 12
 and recarie that you founde in your sackes, lest perhaps it
 was done by an errour: † but take also your brother, and 13
 goe to the man. † And my God almightie make him fauo- 14
 rable vnto you: and send backe with you your brother,
 whom he keepeth, and this Benjamin: as for me I shal be
 desolate without children. † The men therfore tooke 15
 the presentes, and the duple money, and Benjamin: and
 went downe into Ægypt, and stood before Ioseph. † Whom 16
 when he had seene, and Benjamin withal, he commanded
 the steward of his house, saing: Bring in the men into the
 house, and kil victimes, and prepare a feast: because they
 shal eate with me at noone. † He did that which was com- 17
 manded him, and brought the men into the house. † And 18
 there being sore afraied, they said one to an other: because
 of the money, which we caried backe the first time in our
 sackes, we are brought in: that he may turne vpon vs * a
 false accusation, and forcibly bring both vs, and our asses
 into bondage. † Wherfore in the verie dore stepping to the 19
 steward of the house, † they spake: Sir we desire thee to 20
 hear

:: Guilt of sine
 is a greater
 bond then the
 life of Rubens
 sonnes; which
 he offered, &
 Iacob yelded
 not therto: &
 yet granted to
 this offer of
 Iudas.

Calum-
 niam.

- heare vs. Now once before we came downe to bye pro-
 21 uision: † which being bought, when we were come to the
 Inne, we opened our sackes, and found our money in the
 mouthes of the sackes: which we haue now brought againe
 22 in the same weight. † But we haue brought other money
 besides, to bye the thinges that are necessarie for vs: our
 23 conscience is not priuie, who put it in our bagges. † But he
 answered: Peace be with you, feare you not: your God, and
 the God of your father hath geuen you treasures in your
 sackes. for the money, which you gaue me, I haue for good.
 24 And he brought forth Simeon vnto them. † And being
 brought into the house, he fetched water, and they washed
 25 their feete, and he gaue prouender to their asses. † But
 they made readie the presentes, til Ioseph should come in at
 noone: for they had heard that they should eate bread there.
 26 † Therfore Ioseph came in to his house, and they offered
 him presentes holding them in their handes, and :: they a-
 27 dored prostrate to the ground. † But he curteously refa-
 luting them, asked them saying: Is the old man your father
 28 in health, of whom you told me? Is he yet liuing? † Who
 answered: Thy seruant our father is in health, he is yet li-
 29 uing. And bowing themselues, they adored him. † And
 Ioseph lifting vp his eyes, sawe Benjamin his brother of the
 same mother, and said: Is this your young brother, of whom
 you told me? And againe: God, saith he, be merciful vnto thee
 30 my sonne. † And he made hast because his hart was moued
 vpon his brother, and teares brake forth: and entring into his
 31 chamber he wept. † And when he had washed his face,
 comming forth againe, he refrained himselfe, and said: Set
 32 bread on the table. † Which being set downe, to Ioseph a
 part, and to his brethren apart, to the Egyptians also that
 did eate with him apart (for it is vnlawful for the Egyptians
 to eate with the Hebrewes, and :: they thinke such a feast
 33 prophane) † they sate before him, the first begotten ac-
 cording to his first-birth, and the youngest according to his
 34 age. And they maruailed out of measure, † taking the por-
 tions that they receiued of him: and the greater portion
 came to Benjamin, so that it exceeded :: by fve partes. And
 they dranke and were " in ebriated with him.

:: They now
 adore him,
 whom they
 sold, lest they
 should adore
 him. S. Greg.
 ho. 22. in E-
 zech.

:: See Exodi.
 8. v. 26.

:: Euerie one
 hauing fve
 portions, Ben-
 iamin had du-
 ble. Iosephus
 li. 1. Antiq.

ANNOTATIONS.

CHAP. XLIII.

Moderation
to be vsed in
feasting.

34. *Inebriated.*] Not that they did eate or drinck to much, or fel into ex-
celle, but competently. As the earth is said to be inebriated with raine (Psal.
64.) being sufficiently watered, and so made fructifull, not drowned, nor ouer-
flowed, for so it is vnfructifull. S. Hierom. Tradit. Heb. S. Aug. q. 144. super Gen.

CHAP. XLIII.

*Ioseph causeth their sackes to be filled with corne, and their money to be put
again therin, and in Beniamins sack also a siluer cuppe, 4. and when
they were parted, sending after them, chargeth them with theft. 12. And
the cuppe being found in Beniamins sack, they al much afflicted returne to
Ioseph. 17. Who threatning to kepe Benjamin, 18. Iudas intreateth, 32.
and finally offereth him selfe to seruitude for him.*

:: By this Ioseph tried his
bretherens
affection,
whether they
would intrete
for Beniamin,
or suffer him
to be captiue:
as they had be-
fore sold him
selfe to capti-
uitie. Theod.
q. 105. in Gen.

AND Ioseph commanded the steward of his house, 1
saing: Fill their sackes with corne, as much as they can
hold: and put the money of euerie one in the top of his
sack. † And in the sackes mouth :: of the younger put my 2
siluer cup, and the price which he gaue for the wheat. And
it was so done. † And when the morning rose, they were 3
dismissed with their asses. † And they were now departed out 4
of the citie, and had gone forward a little way: then Ioseph
sending for the steward of his house, said: Arise, quoth he,
and pursue the men: and ouertaking them say to them: Why
haue you rendred euil for good? † The cup which you 5
haue stollen, is that wherin my lord doth drinke, and wherin
he is wont to diuine: you haue done a verie euil thing. † He 6
did as he had commanded. And hauing ouertaken them,
he spake to them in the same order. † Who answered: Why 7
doth our lord speake so, as though thy seruantes had com-
mitted so haynous a fact? † The money, that we found in 8
the top of our sackes, we recaried to thee from the land of
Chanaan: and how foloweth it, that we haue stollen out of
thy lordes house, gold or siluer? † With whom soeuer of 9
thy seruantes that shal be found, which thou seekest, let
him die,

- 10 him die, and we wil be the bondmen of our lord. † Who
 said to them: Be it done according to your sentence: with
 whom soeuer it shal be found, be he my bondman, and you
 11 shal be guiltles. † Therefore in haste taking downe their
 12 sackes vpon the ground, euerie man opened. † Which when
 he had searched, beginning from the elder euen to the
 13 youngest, he found the cup in Beniamins sack. † But
 they :: renting their garments, and loading their asses againe, :: O torments
 14 returned into the towne. † And Iudas foremost with his brethren entred in to Ioseph (for he was not yet gone out of
 the place) and they fel together before him on the
 15 ground. † To whom he said: Why would you doe foe? :: of mercie! he
 know you not that there is not the like to me in the science
 16 :: of diuining. † To whom Iudas said: What shal we an- vexeth whom
 swere, my lord? or what shal we speake, or be able iustly to he loueth. S.
 pretend? God hath found the iniquitie of thy seruantes: loe Greg. ho. 22. in
 we are al bondmen to my lord, both we, & he, with whom Ezech.
 17 the cup was found. † Ioseph answered: God forbid that
 I should so doe: he that stole the cup, the same be my bond-
 18 man: and goe you free vnto your father. † And Iudas appro-
 ching nearer, said boldly: I beseech thee my lord, let thy
 19 with thy seruant: for after Pharaõ thou art, † my lord. Thou
 didest aske thy seruantes the first time: Haue you a father or
 20 a brother? † and we answered thee my lord: We haue a
 father an old man, and a little boy, that was borne in his old
 age; whose brother by the mother is dead: and his mother
 21 hath him only, and his father loueth him tenderly. † And
 thou saidst to thy seruants: Bring him hither to me, and I wil
 22 set myn eyes on him. † We suggested to my lord: The boy
 23 can not leaue his father: for if he leaue him, he wil die. † And
 thou saidest to thy seruants: Vnlesse your youngest brother
 24 come with you, you shal no more see my face. † Therefore
 when we were gone vp to thy seruant our father, we told
 25 him al things that my lord did speake. † And our father said:
 26 Goe againe, and bye vs a litle wheate. † To whom we said:
 We can not goe: if our youngest brother shal goe downe with
 vs, we wil set forward together: otherwise he being absent,
 27 we dare not see the mans face. † Wherunto he answered:
 28 You know that my wife bare me two. † One went forth, and
 you said: A beast did deuour him: and hitherto he appeareth
 not.

of mercie! he
 vexeth whom
 he loueth. S.
 Greg. ho. 22. in
 Ezech.
 :: Ioseph be-
 ing in deede a
 prophet, kno-
 wing more
 then al force-
 rers in Ægypt
 spoke of him-
 selfe as he was
 esteemed in
 that place. S.
 Aug. q. 145.
 super Gen.

not. † If you take this also, and ought befall him in the way, 29
 ::See pag. 130. you shal bring downe :: my hoare hayres with sorow vnto hel.
 † Therefore if I shal enter to thy seruant our father, and the 30
 boy be wanting (wheras his life dependeth vpon the life of
 him) † and he shal see that he is not with vs, he wil dye, & thy 31
 seruants shal bring downe his hoare hayres with sorow
 vnto hel. † Let me be thy proper seruant, that did take 32
 him into my protection and promised saying : Vnlesse I bring
 him againe I wil be guilty of sinne against my father for
 euer. † I therefore thy seruant wil tary in steed of the childe in 33
 the seruice of my lord, and let the childe goe vp with his bre-
 thren. † For I can not returne to my father, the childe being 14
 absent; lest I stand by a witnes of the calamitie, that shal op-
 presse my father.

CHAP. XLV.

*Ioseph manifesteth himself to his bretheren. Who being much terified he com-
 forteth them, and weeping embraceth euerie one. 16. The brute wherof
 coming to Pharaos, he congratulating commandeth Ioseph to cal his father
 with al his familie into Egypt. 21. So the eleuen brothers are sent away
 with giftes and prouision for Iacobs iourney. 25. At which the father
 vnderstanding is reuiued in spirite.*

IOSEPH could no longer refrayne manie standing by in 1
 presence: wherupon he commanded that al should goe
 forth, and no stranger should be present at their acknow-
 ledging one of another. † And he lifted vp his voice with 2
 weeping, which the Egyptians heard, and al the house of
 Pharaos. † And he said to his Brethren: I am Ioseph: is my 3
 father yet liuing? His brethren could not answer him being
 terribly astonyed out of measure. † To whom gently he said: 4
 Come hither to me. And when they were come nere him,
 I am, quoth he, Ioseph, your brother, whom you solde into
 Egypt. † Be not affraid, neither let it seeme to you a hard case 5
 that you did sel me into these countries: for :: God sent me
 before you into Egypt for your preservation. † For it is 6
 two yeares since the famin began to be vpon the earth, and
 yet fise yeares remaine, wherein there can be neither earing
 nor reaping. † And God sent me before, that you may be pre- 7
 serued

::Gods proui-
 dence turned
 their euil dea-
 ling to the
 good of the
 whole fami-
 lie. chap. 50.
 v. 20.

8 serued vpon the earth, and may haue victuals to liue. † Not
 by your counsaile, but by the wil of God was I sent hither:
 who hath made me as it were a father to Pharaos, and lord of
 9 his whole house, and prince in al the land of Ægypt. † Make
 hast and get ye vp to my father, and you shal say to him: Thy
 sonne Ioseph willeth thus: God hath made me lord of the
 10 whole land of Ægypt: come downe to me, tary not. † And
 thou shalt dwel in the land of Gessen: and thou shalt be nere
 me thou and thy sonnes, and thy sonnes children, thy shepe,
 11 and tny hearde. and al things that thou dost possesse. † And
 there I wil fede thee (for yet there are five yeares of famine
 remayning) lest both thou perish, and thy house, & al things
 12 that thou dost possesse. † Behold, your eyes, and the eyes
 of my brother Benjamin doe see, that it is my mouth that
 13 speaketh vnto you. † Report to my father my whole glorie
 and al things that you haue seene in Ægypt: make hast, and
 14 bring him to me. † And falling vpon the neck of his brother
 Benjamin, embracing him he wept: he also in like maner
 15 weeping vpon his neck. † And Ioseph kissed al his brethren,
 and wept vpon euerie one: after which things they were
 16 bold to speake vnto him. † And it was heard of, and very
 famously reported abroad in the kings courte: The brethren
 of Ioseph are come: and Pharaos was glad, and al his familie.
 17 † And he spake to Ioseph that he should command his
 brethren, saying: Loading your beasts goe into the Land of
 18 Chanaan, † and take thence your father and kinne, and come
 to me: and I wil geue you al the good things of Ægypt, that
 19 you may eate the marow of the land. † Geue command-
 ment also that they take waynes out of the land of Ægypt,
 for the carage of their litle ones and wyues: and say: Take
 20 vp your father, and make hast to come with al spede. † Nei-
 ther doe you leaue any thing of your houshold stufte: for
 21 al the riches of Ægypt, shal be yours. † And the sonnes of
 Israel did as it was commanded them. To whom Ioseph
 gaue waynes according to Pharaos commandment: and
 22 victuals for the way. † He bad also to be brought vp for
 euerie one two robes: but to Benjamin he gaue three hundred
 23 peeces of siluer with five robes of the best: † sending to his
 father as much money and rayment, adding besides them he
 asses that should carie of al the riches of Ægypt, and as many
 24 shee asses, carying wheat for the iourney and bread. † Ther-

∴ Iosephs pru-
 det proceeding
 before he
 made him
 selfe knowne
 to his brethre
 and them to
 Pharaos, pro-
 cured al this
 ioy & fauour
 towards them
 in Ægypt.

fore he dismissed his brethren, and when they were departing he said to them: " Be not angrie in the way. † Who 25
going vp out of Ægypt, came into the land of Chanaan to
their father Iacob. † And they told him saying: Ioseph thy 26
sonne is liuing: and he ruleth in al the Land of Ægypt. Which
when Iacob heard, awaking as it were out of a heauie sleepe,
notwithstanding did not beleue them. † They on the con- 27
trarie side reported the whole order of the thing. And when
he sawe the waynes and al things that he had sent, his spirit
reuiued, † and he said: It sufficeth me if Ioseph my sonne 28
be liuing yet: I wil goe, and see him before I dye.

ANNOTATIONS.

CHAP. XLV.

Occasion of
sinne to be a-
voided.

24. *Be not angrie in the vway*] Trauelers in iourney are easily prouoked to anger and brawling: especially if they auoide not probable occasions. Therefore Ioseph admonisheth his brothers to beware therof, lest in talking of him, and how they had sold him to strangers, some of them might accuse others, and excuse themselves, and so fall into new offences. S. Chris. ho. 64. in Gen.

CHAP. XLVI.

The eight and
last part of this
booke.

Israel warranted in a vision from God, goeth into Ægypt with al his familie, 8. Who are here recited. 28. Ioseph meeting him in Gessen, aduiseb him to tel Pharao, that they are shepheards by their trade of life.

Of Iacob and
his progenies
going into
Ægypt; Of his
and Iosephs
death.

AN D Israel taking his iourney, with al things that he 1
had " came to the wel of the oath, and killing there
victimes to the God of his father Isaac. † He heard him 2
by a vision of the night calling him, and saying vnto him:
Iacob, Iacob. To whom he answered: Loe here I am. † God 3
said to him: I am the most mightie God of thy father: feare
not, goe downe into Ægypt, for into a great nation wil I
make thee there. † I wil goe downe with thee thither, 4
and thence wil I bring thee returning: Ioseph also shal
put his handes vpon thine eyes. † And Iacob rose vp from 5
the wel of the oath: and his sonnes tooke him vp, with
their little ones and wiues in the waynes, which Pharao
had sent to carie the old man, † and al that he had possessed 6
in the

in the Land of Chanaan: and he came into Ægypt with al
 7 his fede, † his sonnes, and nephewes, daughters, and al
 8 his progenie together. † And these are the names of the
 children of Israel, that entred into Ægypt, him selfe with
 9 his children. His first-begotten Ruben. † The sonnes of
 10 Ruben: Henoeh and Phallu and Hesron and Charmi. † The
 sonnes of Simeon: Iamuel and Iamin and Ahod, and Iachin
 11 and Sohar, and Saul the sonne of Chananitresse. † The
 12 sonnes of Leui: Gerson and Caath and Merari. † The
 sonnes of Iuda: Her and Onan & Sela and Phares and Zara.
 And Her and Onan died in the land of Chanaan. And there
 13 were sonnes borne to Phares: Hesron and Hamul. † The
 sonnes of Issachar: Thola and Phua and Iob and Semron.
 14 † The sonnes of Zabulon: Sared & Elon and Iahelel.
 15 † These are the sonnes of Lia, which she bare: in Mesopo-
 tamia of Syria with Dina his daughter. Al the soules of his
 16 sonnes and daughters, are thirtie three. † The sonnes of
 Gad: Sephion and Haggi and Siuni and Efebon and Heri
 17 and Arodi and Areli. † The sonnes of Aser: Iamne and
 Iesua and Iessui and Beria, Sara also their sister. The sonnes
 18 of Beria: Heber and Melchiel. † these be the sonnes of
 Zelpha, whom Laban gaue to Lia his daughter. and these
 19 she bare to Iacob sixtene soules. † The sonnes of Rachel
 20 Iacobs wife: Ioseph and Benjamin. † And there were
 sonnes borne to Ioseph, in the Land of Ægypt, which Ase-
 neth the daughter of Putiphar priest of Heliopolis bare to
 21 him: Manasses and Ephraim. † The sonnes of Benjamin:
 Bela and Bechor and Asbel and Gera and Naaman and Echi
 22 and Ros and Mophim and Ophim and Ared. † these
 be the sonnes of Rachel, which she bare to Iacob: al
 23 the soules, fourtene. † The sonnes of Dan: Hufim.
 24 † The sonnes of Nepthali: Iaziel and Guni and Ieser and
 25 Sallem. † These be the sonnes of Bala, whom Laban gaue
 to Rachel his daughter: and these she bare to Iacob: al the
 26 soules, seuen. † Al the soules, that entred with Iacob
 into Ægypt, and that came out of his thighe, besides his
 27 sonnes wiues, " sixtie six. † And the sonnes of Ioseph,
 that were borne to him in the land of Ægypt, two soules.
 Al the soules of the house of Iacob, that entred into Ægypt,
 28 were " seuentie. † And he sent Iudas before him to Ioseph,
 that he should tel him, and he should come into Gessen to

:: That is, She
 bare their fa-
 thers in Meso-
 potamia. S.
 Aug. q. 151.
 in Gen.

Ægyptians
honoring
shepe, goates,
and kyne for
goddes, dete-
sted them that
did gouerne,
kil, or eate
those cattel.

meete him. † Whither when he was come, Ioseph ad- 29
dressing his chariot went vp to mete his father, vnto the same
place: and seing him fel vpon his neck, and as they em-
braced he wept † And his father said to Ioseph: Now wil 30
I die with ioy, because I haue seene thy face, and do leaue
thee alieue. † But he spake to his brethren, and to al his 31
fathers house: I wil goe vp, and wil tel Pharao, and wil
say to him: My brethren, and my fathers house, that were
in the Land of Chanaan, are come to me: † and the men 32
are pastours of sheepe, and their trade is to feede flockes:
their cattel, and heardes, and al that they could haue, they
haue brought with them. † And when he shal cal you, 33
and shal say: What is your trade? † You shal answer: We thy 34
sernantes are pastours, from our infancie vntil this present,
both we and our fathers. And this you shal say, that you
may dwel in the Land of Gessen, because he Ægyptians
:: detest al pastours of sheepe.

ANNOTATIONS.

CHAP. XLVI.

1. *Came to the vrel of oath*] In this holie place (called *Bersabee*, that is, *vrel of*
God reueleth *oath*, where Abraham and Isaac had confirmed by oath, their league with the
his wil in ho- Kings of the countrie, and erected Altares, Iacob also consulted God, about
lieplaces. his going into Ægypt, and was commanded to goe with al that he had.

26. *Sixtie six.* 27. *Seuentie.*] The difficultie in these two verses, concer-
ning the number of Israelites, that were at first in Ægypt with Iacob, is easily
explicated, that iust sixtie six, of his owne issue, came in with him; and him-
selfe being counted maketh sixtie seuen, adding also Ioseph (who was there
before) and his two sonnes Manasses and Ephraim (borne there) they were
in al seuentie. But a far greater difficultie remaineth: for besides these seuen-
tie persons, the Septuagint Greeke Interpreters number and name five more;
to wit, a sonne and a nephew of Manasses (the first called *Machir*, the other
Galaad,) and two sonnes of Ephraim (called *Sutalaam*, and *Taam*,) and one
nephew (named *Edem*) which number of seuentie five. S. Steuen also citeth, Act. 7.
folowing the vulgar knowen Scripture of the Septuagint, rather then the He-
brew text. Now in what sense, these five could be said to haue entred into
Ægypt with Iacob, being not then borne; may some of them not borne du-
ring Iacobs life, for Iacob liued but seuentene yeares in Ægypt (chap 47.
v. 28) and Ioseph being married but nine yeares before (for this was the
second deare yeare, after the seuen plentiful yeares) his sonnes could not ex-
cede seuen or eight yeares, when Iacob came to Ægypt; and so being but 24.
or 25. yeares old at his death, could not then be grandfathers: how therefore
these five named by the Septuagint, and some others, not then borne, of the
lines.

A difficultie
how manie Is-
raelites came
at first into
Ægypt.

lines of Phares and Benjamin, recited here by Moyſes, could be ſaid to come with Iacob into Ægypt, S. Auguſtin findeth ſo inſoluble, that he doubteth not to affirme, ſome great hidden myſterie to be vnderſtood by the Septuagint Interpreters, in theſe numbers, not otherwiſe perhaps explicable according to the letter.

Numbers myſtical, ſometimes not explicable in the literal ſenſe.

CHAP. XLVII.

Iacob with his ſonnes being come into Geſſen, Pharao granteth them the ſame place to dwell in. 13. The famine forceth the Ægyptians to ſell al their goods, landes, and poſſeſſions to the King, 22. except the Priests part, to whom the king alloweth neceſſarie foode, without paying for it. 27. After ſeuentene yeares Iacob adiureth Ioseph, to burie him amongſt his anceſters.

1. **I**OSEPH therefore going in told Pharao, ſaing: My father
 & brethren, their ſheepe and heardeſ, & al thinges that
 they poſſeſſe, are come out of the Land of Chanaan: & behold
 2. they ſtay in the Land of Geſſen. † The vi moſt alſo of his bre-
 3. thren ſiue perſons he preſented before the king: † whom
 he asked: What trade haue you? They answered: We thy
 ſeruantes are paſtours of ſheepe, both we, and our fathers.
 4. † We are come to ſoiourne in the land, becauſe there is no
 graſſe for thy ſeruantes flockes, the famine being very fore
 in the land of Chanaan: and we deſire thee to command that
 5. we thy ſeruantes may be in the Land of Geſſen. † And the
 King therefore ſaid to Ioseph: Thy father and thy brethren
 6. are come to thee. † The Land of Ægypt, is in thy ſight: make
 them to dwell in the beſt place, and deliuer them the
 Land of Geſſen. And if ſo be thou knowe that there are in-
 duſtrious men among them, appoint them maiſters of my
 7. cattel. † After this Ioseph brought in his father to the King,
 8. and ſet him before him: who bleſſing him, † and being
 asked of him: How manie be the dayes of the yeares of thy
 9. life? † He answered: The dayes of the pilgrimage of my
 life are an hundred thirtie yeares, :: few, and :: euil, and
 they are not come to the dayes of my fathers, in which they
 10. were pilgrimes. † And bleſſing the king, he went forth.
 11. † But Ioseph gaue poſſeſſion to his father and his brethren
 in Ægypt, in the beſt place of the land, in Rhameſſes, as
 12. Pharao had commanded. † And he nourished them, and al

:: Euerie mans life is ſhorte, & replenished with manie miſeries. Iob. 14.

his fathers house, allowing victuales to euerie one. † For in 13
the whole world there wanted bread, and famine oppressed
the land, especially of Ægypt and Chanaan. † Out of which 14
he gethered together al the money for the selling of corne,
and brought it in vnto the kings treasure. † And when the 15
byers wanted money, al Ægypt came to Ioseph, saying:
Geue vs bread: why die we before thee, our money failing?
† To whom he answered: Bring your cattel, and for them 16
I wil geue you victuales, if you haue not to pay. † Which 17
when they had brought, he gaue them sustenance for horses,
and sheepe, and oxen, and asses: and he sustayned them that
yeare for the exchange of the cattel. † And they came the 18
second yeare, and said to him: We wil not conceale from
our lord, that our money fayling, our cattel withal haue
fayled: neither art thou ignorant, that we haue nothing
besides our bodies and land. † Why therefore shal we die 19
in thy sight? both we and our land wil be thyne: bye vs to
be the kings bondmen, and geue vs sede, lest for default of
tillers the land be turned into a wildernes. † Ioseph therefore 20
bought al the Land of Ægypt, euery man selling his possessi-
ons for the greatnes of the famine. And he brought it vnder
Pharaos handes, † and al the people therof from the fardest 21
ends of Ægypt, euen to the vttermost coasts therof, † " sa- 22
uing the land of the " Priests, which the king had deliuered
them: :: to whom also a certaine allowance of victuals was
geuen out of the cōmon barnes, and therefore they were
not driuen to sel their possessions. † Ioseph therefore said to 23
the people: Behold as you see, Pharaos possesseth both you
and your land: take sede, and sowe the fields, † that you 24
may haue corne. The fifth part you shal geue to the king:
the other foure I am content you shal haue for sede, and for
foode to your families and your children. † Who answered: 25
Our life is in thy hand: only let our lord haue a respect vnto
vs, and we wil gladly serue the king. † From that time vntil 26
this present day in the whole land of Ægypt, the fifth part
is paied to the kings, and it became as it were a lawe, sauing
the land of the priests, which was free from this condition.
† Israel therefore dwelt in Ægypt, that is, in the Land of 27
Gessen, and possessed it: and was increased, and multiplied
exceedingly. † And he liued in it seuentene yeares: and 28
al the dayes of his life came to an hundred fourtie seuen
yeares.

:: The priests,
of Ægypt be-
ing not forced
to labour for
their liuing,
found out the
Mathemati-
ques, as wit-
nesseth Aristo-
tle. in princ.
Metaph.

29 yeares. † And when he sawe that the day of his death approached, he called his sonne Ioseph, and said to him: If I haue found grace in thy sight, put thy hand vnder my thigh: and thou shalt doe me this mercie and truth, not to bury me
 30 in Egypt: † but " I wil sleepe with my fathers, and take me away out of this land, and burie me in the sepulchre of my ancestors. To whom Ioseph answered: I wil doe that
 31 thou hast commanded. † And he said: Sweate then to me. Who swearing, Israel adored God, turning " to the beds head.

ANNOTATIONS.

CHAP. XLV

22. Saving the land of the Priests.] Let them heare which now liue (saith
 Ho. 65. S. Chrysostom) what great care men had in times past of the priests of idols: The immuni-
 in Gen. and let them learne at least to yeeld like honour to true priests, to whom the tie and care of
 ministerie of al diuine offices is committed. For if the Egyptians, in their er- Priests in the
 rors, had so great care of Idols, thincking them to be more honored, if their law of nature.
 ministers were respected, how great condemnation doe they not deserue, that Yea amongst
 now diminish that, which pertaineth to the prouision of priests? Doe yee not Infidels.
 know that the honour pertaineth to God himself? Regard not therefore him
 to whom the honour is exhibited. For it is not for his cause to whom thou
 doest it, but for his sake whose priest he is, that of him thou maiest abundantly
 receiue rewards. VVherefore he said: *Het hat shal doe it to one of these, hath done it*
 Math. 25. *for me: & He that receiveth a prophet, in the name of a prophet, shal receiue the reward*
 & 10. *of a prophet.* VVil our Lord reward thee according to the worthines or mean-
 nes of his ministers? According to thine owne alacritie, he either crowneth
 or condemneth. &c. I say not this for the priests sakes, but for yours, desiring
 to gaine you in al things. For in lieu of that litle you geue, you shal receiue
 immortal rewards, and vnspeakeable good. Let vs consider these things, and
 haste to serue them, not looking vpon the cost, but vpon the gaine, and increase
 that riseth therof. &c. For whatsoeuer you bestow vpon Gods priests, he ac-
 counteth it as bestowed on himself. And he that so bestoweth, shal not only
 receiue like retribution, but manifold greater: our merciful God, alwayes of
 the abundance of his mercie, exceeding the things which are done by vs. Let
 vs not therefore be worse then infidels, who for the error of idols gaue so much
 to their seruants; for how much error and truth do differ, so much difference
 is there, betwen theis and Gods Priests. Thus much and something more
 writeth S. Chrysostom vpon this place.

22. Priests] The Hebrew word *Cohenim* is here vniuersally translated place signifi-
 Priests, in all languages and Editions: which (chap. 40. v. 45.) some translate eth Prince, but
 Prince: and more probably (2. Reg. 8. v. vlt.) where Dauids sonnes are called is here trans-
Cohenim: who were in dede Princes, and not properly Priests. But in this pre- lated Priest,
 sent place it signifieth those, to whom Pharao allowed particular prouision in in al the Eng-
 the time of dearth, which al vnderstand of Priests, and not of Princes. lish Bibles.

Special place
of burial law-
fully desired,
and spiritually
profitable.

But pompe
auaileth not
the dead.

The Septua-
gint are not
contrarie to
the Hebrew
and Latin
text, but sup-
plie that was
omitted.

Adoration of
God and crea-
tures is not
repugnant.

30. *I wil sleepe with my fathers*] Albeit neither the lack of burial, nor anie crueltie nor contumelie vsed against dead bodies, can annoy the iust, for *those that kil mens bodies, can after wards doe them noe more harme*: yet it is both a lawful natural desire, and a spiritual comfort and profit, to be buried in special places, where their owne friends, or holie persons are buried, or where God is more specially serued, Sacrifice, and other prayers offered. And so both Iacob and Ioseph desired to rest in the land of Chanaan, where their parents were buried and where Christ should be borne and redeeme mākind. But wordlie pompe and honour of funerals, are rather the cōfort of the liuing, then the reliefe of the departed. as S. Augustin teacheth, in Psal. 115. For in the sight of men, the troupe of seruants (saith the same S. Augustin lib. 1. c. 13. de ciuit.) made solemne and glorious exequies to the rich glutton, that was cloathed in silk, and fared delicately in his life, but in the sight of God, the Angels ministerie made far more excellent to poore Lazarus, though they caried not his bodie into a marble tombe, but his soule into Abrahams bosome.

31. *To the beds head.*] S. Paul alleaging this place saith: *Iacob adored the top of (Ioseph) his rod*, folowing the Septuagint, who for the same Hebrew word (being without points, that is, without vowels) in this place say, *rod*, and in the next chapter (v. 2.) interpret *bed*. For *Matteh* signifieth *a rod*, and *Mittah*, *a bed*. The Latin therefore translating *bed*, as the Hebrew is pointed, and the Septuagint, and S. Paule reading *rod*, both are true, and both together expresse the whole action, that Iacob taking Iosephs *rod* into his hand, and turning to *the beds head*, leaned on the top of the rod, and adored not only God, the Lord and geuer of al good, but also his sonne Ioseph now the chiefe ruler and Prince of Ægypt. as S. Augustin expoundeth. q. 162. in Gen. And herein saith S. Chrysostom (ho. 66) Iosephs dreame was fulfilled, that the sunne and moone should adore him. The like saith Theodoret (q. 108. in Gen) And Procopius addeth that Iacob adoring Iosephs rod, adored also Christs kingdome, prefigured by the same rod. But how adoration of creatures redoundeth to the honour of God, more is noted vpon the said place of S. Paul. Heb. 11.

Luc 12.

Heb. 11.

CHAP. XLVIII.

Ioseph visiteth his father being sick. 5. Who adopteth his two sonnes Manasses and Ephraim, 13. and blesseth them, preferring the younger before the elder, contrarie to Iosephs mind. 22. And geueth a portion of land to Ioseph, aboue his brethren.

THESSE things being so done, it was told Ioseph that his father was sicke: who, taking his two sonnes Manasses and Ephraim, went forward. † And it was told the old man: 2 Behold thy sonne Ioseph cometh to thee. Who being strengthened sate on his bed. † And Ioseph being entred in 3 to him, he said: God almightie appeared to me in Luza, which is in the Land of Chanaan: and He blessed me, † and sayd: 4 I wil increase, and multiplie thee, and make thee into mul-
titudes

5 titudes of peoples: and I wil geue thee this land, and to thy
 sede after thee for an euerlasting possession. † Thy two
 sonnes therfore, which were borne to thee in the Land of
 Egypt before I came hither to thee, shalbe myne: Ephraim
 and Manasses, as Ruben and Simeon shalbe reputed to me.
 6 † But the rest begotten of thee after them, shalbe thyne,
 and shal be called by the name of their brethren in their pos-
 7 sessions. † For vnto me, when I came out of Mesopotamia,
 Rachel dyed in the land of Chanaan in the very iourney, and
 it was spring time: and I entered into Ephrata, and buried
 her by the way side to Ephrata, which by an other name is
 8 called Bethleem. † And seeing his sonnes he said to him:
 9 Who are theise? † He answered: They are my sonnes,
 whom God hath geuen me in this place. Bring them, quoth
 10 he, to me, that I may blesse them. † For Israels eyes were
 dymme by reason of very great age, and he could not see
 clearly. And when they were set beside him, kissing and em-
 11 bracing them, † he said to his sonne: I am not defrauded
 12 of thy sight: moreouer God hath shewed me thy sede. † And
 when Ioseph had taken them from his fathers lappe, he ad-
 13 ored prostrate vnto the ground. † And he set Ephraim
 on his right hand, that is, on the left hand of Israel: but
 Manasses on his owne left hand, to wit, on his fathers right
 14 hand, and put them nere to him. † Who " stretching forth
 his right hand, put it vpon the head of Ephraim the younger
 brother: and :: the left vpon the head of Manasses, that was
 15 the elder, " changing handes. † And Iacob blessed the
 sonnes of Ioseph, and said: God, in whose sight my fathers
 Abraham and Isaac haue walked, God that feedeth me from
 16 my youth vntil this present day: † " The Angel that deli-
 uereth me from al euils, blesse these children: and be my
 name called vpon them, the names also of my fathers Abra-
 ham, and Isaac, and grow they into a multitude vpon the
 17 earth. † And Ioseph seing that his father had put his right
 hand vpon the head of Ephraim, tooke it heauily: and ta-
 king his fathers hand he went about to lift it from Ephraims
 18 head, and to remoue it vpon the head of Manasses. † And
 he said to his father: It is not conuenient father so to be:
 because this is the first begotten put thy right hand vpon
 19 his head. † Who refusing, said: I know my sonne, I know:
 and this same in dede shal be into peoples, and shal be multi-
 T plied:

Mat. 2.

:: By this he
 made a crosse
 prefiguring
 the Crosse of
 Christ. Isidor
 in hunc locum.

plied: but his younger brother shal be greater then he: and his sede shal growe into nations. † And he blessed them at 20 that time, saying: In thee shal Israel be blessed, and it shal be said: God do vnto thee as vnto Ephraim, and as vnto Manasses. And he sette Ephraim before Manasses. † And he 21 said to Ioseph his sonne: Behold I dye, and God wil be with you, and wil bring you backe into the land of your fathers. † I doe geue thee one portion aboue thy brethren, 22 which I tooke out of the hand of the Amorrhcan with my sword and bowe.

A N N O T A T I O N S.

CHAP. XLVIII.

The right had also in spiri- 14. *stretching forth his right hand.*] As nature hath made the right hand readier to moue, stronger to worke and resist, and apter to frame and fashion anie thing, so generally we vse it more then the left. And when we vse both preferred be- handes at once, we ordinarily applie the right hand to the greater, and more fore the left. excellent effect, both in spiritual and corporal things. As in confirmation of fidelitie or freindship, in blessing, writing, sieghting, playing, and in most others things, we vse the right hand, either only or chiefly. So the Patriarch Iacob laide his right hand vpon Ephraim, knowing by propheticall spirite, that he should be preferred, before his elder brother Manasses. Literally fulfilled in Iosue, Ieroboam, and other chief Princes of Ephraims issue. And mystically in the Gentils, being later called of God, and yet preferred before the Iewes. *S. Cypri. li. 1. c. 21. aduer. Iudeos: S. Amb. li. de Benedict. Patriarch. c. 1. S. Aug. li. 16. c. 42. de ciuit. &c.* *Arist. li. 2. de ca- lo. textu. 8. & de inces. animal. ca. 4.*

The younger brother pre- 14. *Changing handes.*] The mysterie, of the Gentils excelling the Iewes ferred signi- in time of grace, often prefigured by preferring the younger brother before the elder (Abel before Cain; Abraham before Nachor; Isaac before Ismael; Iacob himself before Esau; and now Ephraim before Manasses) is here further represented by Iacobs forming of a crosse, with his armes laied one ouer the other, when he blessed his two nephewes: who otherwise might haue laied his right hand first vpon one, and then vpon the other; or haue caused them to change places; but he wittingly crossed his armes, and *changed his handes*; or according to the Hebrew, *made his handes vnderstand*, that is, by his handes made it to be vnderstood, not only that the younger should be in place of the elder, Ephraim before Manasses, and much more the Gentiles before the Iewes, but also, that this greater Mysterie should be effected by Christ dying on a Crosse. For what els could the verie crossing of his armes, so wittingly and purposely done, signifie, but the forme and figure of Christs Crosse? As els where the wood, which young Isaac caried on his back vnto the mountaine prefigured the matter or substance of the same Crosse. At accomplished when Christ was crucified: wherby the Iewes were scandalized, and the Gentiles called and saued. Our Sauour himsele fortelling, that *he being exalted* (10 *Ioan. 12. wit vpon the Crosse*) *would draw al vnto himself.* And S. Paul teaching that *Christ fastned the hand vriting, that was against vs; vpon the Crosse.* *Procop. Isidor. in Gen.*

The forme of the Crosse pre- figured by Iacob crossing his armes. 10 *Ioan. 12. Collos. 2.*

Bible
1603.

16. *The Angel that delivereth me.*] It is euident by this plaine text, that Iacob was deliuered from euiles by an Angel, and that he innocated the same Angel to blesse his nephewes, S. Basil (li. 3. cont. Eunom. in initio) sheweth by this place amongst others, that an Angel is present with euerie one, as a pedagogue, and pastour, directing his life. S. Chrysostom also (ho. 7. in laud. S. Pauli) citeth this place in testimonie, that proper Angels are deputed to protect men. Yet Protestants say, that *this Angel must be vnderstood of Christ*: remitting their glossie to the. 31. ch. v. 13. and 34. v. 1. of Genesis, where it cannot be proued. But the ancient Fathers teach the patronage & Inuocation of Angels grounded in holie Scripture. Namely in this place, and manie other places in the old Testament. Also Mat. 18. Act. 12. 1. Cor. 11. & the like. For example, S. Iustinus Martyr in explic. qq. necess. q. 30. affirming it for a knowen truth, declareth that those Angels, which receiue the charge of guardig men, cōtinew the same office either to both soule and bodie, or to the soule after it is parted from the bodie, S. Cyril of Alexandria (lib. 4. cont. Iulian. prope init.) shewing how God vseth the ministerie of holie Angels, for mens saluation, saith: *Hi noxias a nobis abigunt ferus* &c. These (Angels) driue away noysome wildbeasts from vs: and reskew those that are caught, from their crueltie, and teach what soeuer is laudable, to make our passage free, and not pestered, when with vs they glorifie one soueraigne God. S. Chrysostom (ho. 60, in Math. 18) S. Hierome vpon the same place, S. Ambrose, in Psal. 38. S. Augustin li. 83. qq. q. 79. & li. Soliloq. c. 27. S. Gregorie li. 4. c. 31. in 3. Iob S. Bernard ser. 5. Dedicat. Eccles. & ser. 12. in Psal. 90. & others, so vniuersally teach the same, that Caluina (li. Instit. c. 14. sect. 38.) dare not denie it, and yet wil nedes doubtr of it.

Protection & Inuocation of Angels.

Proued by ancient Fathers.

16. *Be my name called vpon them.*] This place hath two good literal senses. For first it importeth, that Ephraim and Manasses were made participant among the Tribes, of the blessings of Abraham, Isaac, and Iacob. Secondly that God would blesse them, for Abraham, Isaac, and Iacobs sake: so Moyse praying for the whole people (Exodi. 32.) belought God to remember, Abraham, Isaac, and Israel, and God was therewith pacified.

God for his Saints sake sheweth fauour to their friends.

CHAP. XLIX.

Iacob replenished with the spirite of prophecie, a litle before his death, foretelleth his sonnes manie things, that shal happen to their posteritie. Chargeth some of them with faultes past, blesseth euerie one. 29. Appointeth where to burie him. 32. and dyeth.

- 1 **A**N D Iacob called his sonnes, and said to them: Come together, that I
- 2 come to you in the last dayes. † Come together, and heare you sonnes of Iacob, heare ye Israel your father:
- 3 † Ruben my first begotten, thou art my strength, and the begining of my sorow: former in giftes, greater in
- 4 empyre. † Thou art poured out as water, encrease thou not: " because thou diddest ascend thy fathers bed, and diddest defile his couch.

These are predictions. not al blessings. S. Amb. li. de Benedict Patriar.

A prophecie not an imprecation. S. Aug. li. 16 c. 2. cont. Faust.

That these are most profound Mysteries, is easie to conceiue, but most hard to vnderstand them. In some the Patriarch recounteth things past in his life, for telling the effects thereof to come. Other things he forsheweth pertaining to the diuision of the Land of Chanaan, others to the times of the Iudges, of the Kings, of the Captiuitie, of Deliuerie from thence, of Christ, of Antichrist, and of the end of this world. Of all which diuers ancient fathers haue written large commentaries, & godlie treatises.

† Simeon and Leui brethren: " vessels of iniquitie warring. 5
 † Into their counsel come not my soule, and in their congregation be not my glorie: because in their furie they flew 6
 a man, and in their wilfulnes they vndermined a wall.

† Cursed be their furie, because it is stubborne: and their 7
 indignation, because it is hard: I wil diuide them in Iacob, and wil disperse them in Israel.

† Iudas, thee thy brethren shal praise: thy hand shalbe in 8
 the neck of thyne enemies: thy fathers children shal adore thee. † A lions whelp Iudas: to the pray my sonne thou 9
 didst ascend: taking thy rest thou didst lye as a lion, and as it were a lyonesse, who shal raise him vp? † " The scep- 10
 ter shal not BE TAKEN away from Iudas, and a duke out of his thigh, til he doe come that is to be sent, and the same shal be the expectation of the gentiles. † Tying to the vineyard 11
 his colt, and to the vine, o my sonne, his the asse. " He shal wash his stole in wine, and in the bloud of the grape his cloke. † His eyes are more beautiful then wine, and his 12
 teeth whiter then milke.

† Zabulon shal dwel in the shore of the sea, and in the 13
 road of shippes reaching as farre as Sidon.

† Issachar a strong asse lying at rest between the borders. 14
 † He saw rest that it was good: and the earth that it was 15
 very good: and he put vnder his shoulder to cary, and became seruing vnder tributes.

† Dan shal iudge his owne people as also an other tribe in 16
 Israel. † Be Dan " a snake in the way, a serpent in the path, 17
 byting the hooftes of the horse, that his ryder may fal backward. † I wil expect THY SALVATION o Lord. 18

† Gad, the gyrded shal fight before him: and himself 19
 shal be gyrded backward.

† Aser, his bread is fat, and he shal geue daynties to kinges. 20

† Nepthali, a hart let forth, & geting speeches of 21
 beautie.

† Ioseph a child encreasing, encreasing and comelie to 22
 behold: the daughters coursed to and for vpon the wall.

† But the dart men did exasperate him, & brawled, and 23
 enuied him. † His bowe fate vpon the strong, & the bands 24
 of his armes and his handes were dissolued, by the handes of the mightie of Iacob: thence came forth a pastour, the stone of Israel. † The God of thy father shal be thy helper, & 25
 the

the Almighty shal blesse thee with the blessings of heauen from aboue, with the blessings of the deapth, that lieth beneath, with the blessings of the pappes and of the wombe.

26 † The blessings of thy father were strengthened with the blessings of his fathers: vntil the desire of the eternal hilles came: be they vpon the head of Ioseph, & vpon the crowne of the Nazarite among his brethren.

27 † Benjamin :: a rauening wolfe, in the morning shal cate the pray, and in the euening shal diuide the spoile.

28 † Al these in the tribes of Israel twelue: these things spake their father to them, and he blessed euerie one, with their proper blessings. † And he commanded them, saying:

I am geathered vnto my people: burie you me with my fathers in the duple caue, which is in the field of Ephron the

30 Hethite, † against Mamore in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for

31 a possession to burie in. † There they buried him, & Sara his wife: there was Isaac buried with Rebecca his wife:

32 there also Lia doth lie buried. † And when he had finished the precepts wherwith he instructed his sonnes, he plucked vp his feet vpon the bed, and died: & he was put vnto his people.

:: This propheticie S. Augustin vnderstandeth of S. Paul, of the tribe of Benjamin; who was first a persecutor, and after an Apostle of Christ. *ser. 14. de sanctis.*

ANNOTATIONS.

CHAP. XLIX.

4. *Be cause thou didest ascend thy fathers bed.*] For this crime of incest Ruben was deprived of his first-birth-right. VWho being by order of birth *former inguistes*, wherby he should haue had duple portion; and *greater in Empire*, wherby he should haue bene Prince or Lord ouer his bretheren, the former prerogative was geuen to Ioseph, whose two sonnes wete heades of two Tribes, the other was geuen to the Tribe of Iuda, in Dauid and his posteritie. He was also deprived of his prerogative in Priesthood, which was after annexed to the Tribe of Leui, wherupon the Chaldee paraphrasis speaketh thus to Ruben: It belonged to thee to haue receaued three better leetes then thy brethren, Priesthood, Best portion, and the Kingdome: But because thou hast sinned, the duple portion is geuen to Ioseph, the Kingdome to Iudas, and Priesthood to Leui.

Ruben for his sinne was put from the prerogatiues of the first borne

5. *Veselles of iniquitie.*] Albeit Simeon and Leui were moued with iust zeale to punish the foule crime committed by Sichem, against their sister and whole familie: yet in their maner of reuenging were manie sinnes worthely condemned by Iacob, both immediatly after the fact, and here at his death. For before the slaughter they committed there greate sinnes; in that they

The zeale of Simeon & Leui was comendable: but their maner

of reuenge,
was manie
wayes faultie.

The Priests &
Scribes furie,
obstinacie, &
hard harts a-
gainst Christ.

Taking away
of the regal
scepter from
the Iewes a
signe of
Christs co-
ming.

Our Lords
real presence
in the B. Sa-
crament pro-
phecied.

Ancient Fa-
thers suppose
that Antichrist
shal be of the
tribe of Dan.

rashly did it vnkowne to their fathertherby putting him & themselves in ex-
treme danger, if God had not maruelously protected them; in falsly preten-
ding agreement and league with the Sichamites, which they ment not to
performe; and in sacrilegiously abusing the Sacrament of Circumcision, ma-
king it a cloke to deceiue their ennemies. In the fact also they committed
other foure grosse crimes: cruelly killing those, that offered other abun-
dant satisfaction; murthering others that were altogether innocent; sacking
and destroying the citie, and carying away women and children captiue.
Mystically S. Ambrose, Ruffinus, Isidorus, and others vnderstand this pro-
phecie, of the Scribes and the Priestes, descending of Simeon and Leui, who
were most eagre against our Sauour, as himself more plainly fortold, saing:
The sonne of man shal be betrayed to the chiefe Priestes, and to the scribes, and they shal
condemne him to death. Their furie was cursed aboue al furie, *Because* (as Iacob
here saith) *it was stubborne*, or obstinate, for they did not only condemne Christ
to death in their wicked counsell, but also vrged and pressed Pilat, endeuo-
ringe to saue him, & sturred vp the people to crye: *Take him away, Crucifie him.*
Yea their indignation was so hard, that they preferred Barabbas before Christ.

Mat. 20.

Ioan. 11.

Ioan. 18.

10. *The scepter shal not be taken away.*] Here the Patriarch Iacob for-
tellethe the time, when the promised Messias should come into the world,
by this signe that the scepter should not be taken from Iuda, til the same Re-
deemer of mankind were at hand. Not that the regal scepter should remaine
in the Tribe of Iuda, from Iacobs death til Christs comming: for that King-
dome beganne first in Dauid, aboue six hundred yeares after Iacobs death, and
after the captiuitie of Babylon the highe Priests of the Tribe of Leui did go-
uerne also the state, & not only the Church, other six hundred yeares. But the
sense is, that of the Tribe of Iuda should rise most gloriouse Kinges, whose
crowne and Kingdome should remaine with the Iewish Nation, vntil their ex-
pected Messias should drawe nere, and then be taken from them by the Gen-
tiles. VVhich was downe by Herod, whose father was an Idumean, his mother
an Arabique. Thus the Ancient fathers with one accorde vnderstood this
prophecie. S. Iustinus Martyr. *ser. cum Triphone.* Eusebius Cesarien. lib. Hist.
Eccles. cap 6. S. Athanasius. *lib. de Incarnat.* S. Ambrose *lib. de Benedict. Patriarch*
c. 4. S. Chrysostom. *Ho. 67. in Gen.* S. Augustin lib. 18. c. 45. *de ciuit.* Theodo-
retus. q. vlt. in Gen.

11. *He shal vrash his stole in vryne.*] By wine, and bloud of the grape, what
other thing is shewed (saith S. Cyprian Epist ad Cœcil. 63) but the wine of
the Chalice of our Lordes bloud? Likewise Tertullian (lib 4. contra Marcio-
nem) expoundeth the stole to signifie Christs flesh, and the wine his bloud.
In al which booke his drift is to shewe that Christ did not destroy the olde
Testament, but fulfilled the figures and prophecies therof. And not that Christ
gaue his bodie in figure only, as our aduersaries alleadge him.

li. 2. Ep.

3.

17. *Be Dan a snake in the vway.*] This prophecie most ancient Fathers vn-
derstood of AntiChrist. namely S. Irenæus, lib. 5. *aduers. Hares.* S. Hyppolitus
Martyr *Orat. de consummat. seculi.* S. Ambrose. c. 7 *de Benedict. Patriarch.* S. Augu-
stin. q. 12. *in Iosue.* Prosper, lib. *de promiss. & pradiet. Dei.* P. 4. Theodoret. q.
vlt. in Gen. S. Gregorie, lib. 30. *Moral.* c. 18, and many others vpon the 7. chap.
of the Apocalips. where they suppose S. Ioan did omitt Dan from amongst the
Elect of the Israelitical Tribes, in detestation of Antichrist, to be borne of that
Tribe. And certayne it is, that the Iewes wil receiue, and folowe him for their
Messias. as our Sauour himselfe saith; VVhich maketh it very probable, that
he shal be a Iewe borne, else they would not so easily admitt him.

Ioan. 5.

22. *Ioseph a childe encreasing*] Ioseph was in manie respects a figure of Ioseph in manie things prefigured Christ. Christ, especially in that he was loued of his father before al his bretheren, sold by his brethern to the Gentiles of enuie, and for money, aduanced to dignitie and authoritie, the deliuerer of Ægypt from famine, and called Saviour of the world; al performed in Christ, the true Childe encreasing.

CHAP. L.

Ioseph causeth his fathers bodie to be embawmed; 3. the dayes of mourning being expired, 6. With Pharaos leaue, Ioseph with the ancients of Ægypt, al his brethren, and elder sorte of Israelites goe, and solemnly burie the bodie in Chanaan. 14. After their returne, his brethren fearing, lest Ioseph wil now reuenge former iniuries, he freely forgueih al. 22. At the age of 110. yeares, adiuiring the posteritie to carie his bones into Chanaan he dieth, and is put in a coffin.

1 **W**HICH Ioseph seeing, fel vpon his fathers face.
 2 weeping and kissing him. † And he commanded
 his seruantes the physitians, that they should embawme his
 3 father with spices. † Who fulfilling his commandements,
 there passed fourtie dayes: for this was the maner of corpes
 embawmed, and Ægypt mourned him seuentie daies.
 4 † And the mourning-time being expired, Ioseph spake to
 the familie of Pharao: If I haue found grace in your sight,
 5 speake in the eares of Pharao: † for so much as my father did
 adiure me, saing: Behold I die, in my sepulchre: which I
 digged for my selfe in the land of Chanaan, thou shalt burie
 me. I wil goe vp therfore, and burie my father, and returne.
 6 † And Pharao said to him: Goe vp and burie thy father as
 7 thou wast adiured. † Who going vp, there went with him
 al the ancients of Pharaos house, and al the elders of the
 8 Land of Ægypt: † the house of Ioseph with his brethren,
 sauing their little ones, and the flockes and heards, which
 9 they had left in the Land of Gessen. † He had also in his
 traine chariotts and horsemen: and it became no smal mul-
 10 titude. † And they came to the floore of Atad, which is
 situate beyond Iordaine: where celebrating the exequies
 with great and vehement mourning, they spent ful seuen
 11 dayes. † Which when the Inhabiters of the Land of Cha-
 naan had seene, they said: This is a great mourning vnto the
 Egyptians. And therfore the name of that place was called,

which Ioseph digged a sepulcher for himselfe, though it be not heretofore mentioned when he did it. s. Aug. q. 170. in Gen.

The

The mourning of Egypt. † Therefore the sonnes of Ia- 12
 cob did as he commanded them: † and carying him into 13
 the Land of Chanaan, they buried him in the duple caue,
 which Abraham had bought with the field for a possession,
 to burie in of Ephron the Hethite against Mambre. † And 14
 Ioseph returned into Egypt with his brethren, and with
 al the traine, his father being buried. † After whose death, 15
 his brethren fearing, and talking one with an other: Lest
 perhaps he be mindful of the iniurie which he suffered, and
 requite vs al the euil that we haue done, † they aduertised 16
 him saing: Thy father commanded vs before he died, † that 17
 we should say thus much to thee in his wordes: I besech
 that thou forget the wicked fact of thy brethren, and the
 sinne & malice which they haue exercised against thee:
 we also desire thee, that to the seruants of the God of thy
 father thou remit this iniquitie. Whom when Ioseph had
 heard he wept. † And his brethren came to him: and 18
 :: adoring prostrate on the ground they said: We are thy ser-
 uantes. † To whom he answered: Feare not: can we resist 19
 the wil of God? † "You thought euil against me: but God 20
 turned that into good, that he might exalt me, as presently
 you see, and might saue many peoples. † Feare not: I wil 21
 feed you & your litle ones, and he comforted them, and
 spake gently & mildly. † And he dwelt in Egypt, with al 22
 his fathers house: and liued an hundred and tenne yeares.
 And he sawe the children of Ephraim ynto the third gene-
 ration. Also the children of Machir the sonne of Manasses
 were borne in Iosephs knees. † Which thinges being done, 23
 he spake to his brethren: After my death God wil visite you,
 and wil make you goe vp out of this land, to the land which
 he sware to Abraham, Isaac, and Iacob. † And when he had 24
 adiured them and said: God wil visite you," carie my bones
 with you out of this place: † he died, being an hundred 25
 and tenne yeares old. And being embawmed with spices,
 was put in a coffin in Egypt.

∴ This word
adoring often
 in holie Scrip-
 ture signifieth
 ciuil honour:
 as here it can
 haue no other
 sense.

ANNOTATIONS.

CHAP. L.

Mans wil, not
 God the cause
 of sinne.

20. *You thought euil.*] This plaine distinction sheweth, that sinne is wholly
 of the sinner; and that God hath no patt therin, but turneth it to good. For
 those things which Iosephs brethren did against him, were occasions of his
 aduancement

aduancement in Ægypt, through the omnipotent wisdom of God. VVhose propertie is, out of euerie euil to draw good. S. Chrysost. ho. 67. in Gen. S. Aug. Enchirid. c. 11. & li. 14. c. 27. de ciuit.

25. *Care my bones with you.*] For the same reasons Ioseph would be finally buried in Chanaan, for which Iacob desired to be there buried (chap. 47.) but Ioseph would not presently be caried thither, lest it might haue geuen offence to the Ægyptians, or at least haue diminished their fauoure towards his brethren: and withal he would confirme his brethren in their hope of returning, seing he was content, that his bodie should expect in Ægypt, til the whole Nation should returne into Chanaan.

Ioseph, for his brethren sake, differred his desired burial in Chanaan.

